

THE OCCIDENT.

VOL. XXX.—No. 25.

SAN FRANCISCO, WEDNESDAY, JULY 3, 1889

WHOLE No. 1097

CHARITY.

Morning dawned over the city, and down from Olivet's brow
Wafted a mist-veil of whiteness, as pure as a maiden's vow.

The air was with sweet life pulsing, and the lily's
fragrant heart

Swung gently its chalice of incense, where the Master
knelt apart.

All night he had prayed and fasted, 'mid the moun-
tains dusky calm;

The sinless one for the sinful, thus winning the vic-
tor's palm.

And now he leads to the temple, with smiles and
gentle talk.

Like cathedral aisle, made sacred, each step of that
lonely walk.

The people throng about Him, and fairer than blessed
taper

Consecrated for aye by prayer, and the wreathing in-
cense vapor.

Glowed those eyes of tenderest azure, from the lips
such pearls of praise

Falling on those eager spirits, sent a glory through
their days.

Ah! those words! like holy chant coming after ves-
per calm,

And the smile, as sweet as saints, long invested with
the palm.

Lo! the bell of God's great peace through the hushed
air softly swings

And they thought the shining ones some times
touched with brooding wings.

Up the aisle came hurrying footsteps; see the haughty
scribe is there,

And the Pharisee's broad phylacteries seemed to stir
the dreamy air—

Ever in the world's glad paean, breathes an undertone
of woe,

Side by side, like shine and shadow, pure and wretch-
ed come and go.

Slowly bowed the blessed head, till the wealth of
auburn hair

Veiled the eyes of wondrous pity, not a thought of
vengeance there!

List, that voice of tender pathos, "Let the sinless cast
a stone."

One by one the crowd departed, leaving but the twain
alone.

Bowing low, with a sweep of glossy hair, round the
oval curve of face,

Shame, remorse the poor soul crushing, near the holy
altar-place,

Tearful answer to His question few the words and
quickly said,

And her voice was sad and low, like a prayer beside
the dead.

"Go, sin no more." Passed she out into whiteness and
heart-balm,

Wreathed the sword of earthly justice with the lily
and the palm,

In her soul fair petals blossomed, after bitter pain
and loss,

Dear Christ-love that wrought such healing, there is
crowning for the cross!

—Mrs. Mary E. Griswold.

Alameda, June 21st.

THE GENERAL ASSEMBLY.

IMPRESSIONS OF OUR NORTH PACIFIC CORRESPONDENT.

It is the privilege of a life time for a Home Missionary away from the Pacific Coast to come to the East and join with the representatives from other parts of the country in the great work of deliberating, discussing and deciding the questions of importance which came up at the General Assembly. This has been my privilege for which I feel deeply grateful and by which I hope to have been greatly profited. One can hardly attend such a gathering without receiving some very decided impressions, and I thought it might not be out of place to deviate from the usual line and give your readers some advantage of what impressed me as things at least of interest to remember.

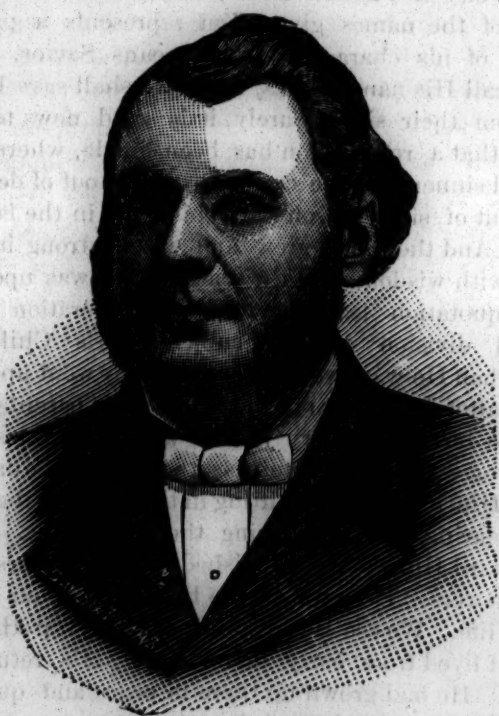
The subject that was of the most universal interest to the commissioners was, perhaps, that of the election of a moderator, and while there appeared to be an absence of any political scheming in the selection, yet, the delegates seemed to have strong convictions in the matter and were extremely anxious that their particular choice should be the choice of the Assembly. The final issue looked like a victory for Home Missions, for with very few excep-

tions the Home Mission Synods voted almost unanimously for our former secretary, Dr. Roberts. Their votes, together with a large majority of New York votes, won the day, though there was a strong competitor in Dr. Dickey, the nominee of the Synod of Pennsylvania, who received a very enthusiastic support from a large number of delegates.

There were three or four subjects which commanded special attention and which created an unusual amount of interest. Some very strong debates were the result, but with the best of feeling and resulting on the whole quite satisfactorily to all concerned. The first of these was on the endorsement of the detailed management of the Board for Freedmen in which Dr. Hamlin, the President's pastor, and Dr. Dickey crossed swords, and during which the latter defending the Board and his own report, made by far the most impressionable and telling speech of the session.

The next exciting debate was on the subject of co-operation with the Southern church, in which it was clearly seen there was no difference of opinion whatever in the end desired but only in the methods whereby that end was to be attained. There was a decided hope that the step now taken would be such as to hasten the day of organic union, and only in one feature of the report did brethren differ—that of allowing the organization of colored Presbyteries in the same territory with a white Presbytery. The sentiment seemed to be against this and it was not endorsed.

The revision of the standards caused a good deal of discussion as to just the best plan of testing the will of the church. There were clearly two parties in the As-



OUR MODERATOR, DR. ROBERTS.

sembly neither of which was ready to discuss the real merits of the case just now, but both were willing to put the matter in such a shape as to test the desire of the whole church; those who wanted revision in the hope that the church would endorse their views and those who did not want it with the belief that the church would endorse nothing that would in any way compromise our standards as the expression of the system of doctrine contained in the Scriptures. The overture sent down has been before your readers and will serve to test the matter thoroughly.

No question perhaps caused a more general and intense feeling than that on the subject of temperance. Like in the matter of co-operation the end sought was decidedly the same, the ultimate and complete suppression of the liquor traffic. This was embodied in the committee's report. But there were some commissioners who preferred to put it in more modern language, and to this end they moved to amend by endorsing "constitutional prohibition." This was defeated as is now well known only to have the defeat explained as not being opposed to the deliverance of 1883, and this again explained as not endorsing any political party. It is pretty hard for one to tell exactly what the conclusion was except that we think, what we always have thought, that there is more than one way to kill the serpent that is stinging so many souls to death, and that the Assembly is not yet ready, as a church of Christ, to enter the arena of politics to accomplish the desired end.

At a gathering, such as this Assembly, may be seen various styles of character. There are the strong men who only speak when they have something to say, and always say it in such a way as to command attention and at such a time as to shape opinion. These men generally

are leaders and in a great measure determine the vote. Perhaps no two men in the body had the influence that Dr. Crosby, with his pungent, incisive manner and speech, and Dr. Dickey, with his massive and earnest eloquence had, and no two persons manifested a better spirit than they in the heat of the debate. It was said of the latter more than once, that if this Assembly could elect the moderator next year that he would be the choice without question.

There were also the irrepressibles, who were always ready to speak on every subject whether they had anything particularly pertinent or not, and those who were generally satisfied with moving the previous question in the midst of discussion, or to lay on the table obnoxious resolutions. There were two or three commissioners that made brilliant records in this line. A class which excited our sympathy most was that of those who at times felt they must speak to the question, but who could hardly speak for fear of the multitude. This was specially noticeable in the case of a good New Jersey doctor who, at the call of the Assembly to "speak louder" could only reply with broken words and trembling voice, "Brethren, I can speak no louder. It's only you that I fear. If I were before the cannon's mouth I would not care a cent, but to stand before you is too much for me." But the great majority of the Assembly and those who deserve as much credit as any were those who, always in their place, morning, afternoon and evening, endured all without saying a word—except to vote—which they did with a will on all important questions. This took patience, and courage and endurance, and was by no means an easy task; but a task faithfully done out of a sense of duty to their constituency and out of love to the great cause of Christ, in whose court they sat. Like many other Assemblies before, this was the best one up to date—at least, so those feel who had the honor to attend, and it will always be remembered by us as a pleasant and profitable experience.

W. O. FORBES.

SCHOOL OF METHODS OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

The charms of Pacific Grove have been enjoyed by thousands who never tire of singing the praises of this summer retreat. The dancing waves of Monterey Bay glistening in the sunlight, the river rocks, the sandy beach, the peaceful meadows, the towering hills covered in their perennial robe of sombre green make a picture most restful to the weary brain of the overworked ones who seek the solace of recreation at mother Nature's hands. The beautiful El Carmelo and Del Monte hotels are famous for elegance and comfort and it is not strange that with such attractions four daily trains should be filled with pleasure seekers.

The Woman's Christian Temperance Union show wisdom by taking advantage of the vacation time and place to hold their annual school of methods, which was inaugurated June 21, in the beautiful new assembly hall. The decorations were very beautiful. Mrs. R. R. Johnston, State President, occupied the executive chair and very much to her great efforts was the success of the convention due. The address of welcome by Mrs. Dr. Roe, was full of fraternal love, and a fitting response prepared by Mrs. S. C. Sanford, was in her absence read by Dr. Van Kirk. To the regret of all Mrs. Sturtevant Peet could not be present and Mrs. Emily Hoppen ably led the discussion on the "Relation of the County to the State Union." Mrs. D. J. Spencer spoke potently on "Save the children." Miss Henrietta Moore, National organizer, made an unanswerable plea for the ballot for woman. Mrs. S. J. Churchill ably proved "The end must come through Christianity." "The Press our Lighthouse," by Mrs. M. F. Browne, editor of the *Pharos*, the organ of the State W. C. T. U., was a fine presentation of the power of the newspaper, and she made a potent plea for the generous sustaining of the *Pharos*. Miss Severance pleaded most earnestly for woman suffrage. Mrs. M. M. Negus appealed with warmth to the ladies to work for this weapon which means the destruction of the liquor traffic, and Mrs. Armstrong of Kansas, told of the

good results from woman suffrage in the enforcement of prohibition. Mrs. L. M. Carver thoughtfully discussed "Gospel Temperance." Miss Mindora Berry pleaded for thorough consecration. Mrs. H. H. Havens, magnified the great importance of "Temperance in the Sabbath-school." Mrs. S. M. M. Woodman of Chico, proved by incontestable fact that California needs to blush for shame because of her great number of "wine drunkards." Mrs. Dr. Babb, superintendent of the press gave a most practical paper upon methods of preparing articles for the press. Mrs. E. S. Cameron urged the claims of the *Pharos*. Mrs. Keeney, of San Francisco, told of the temperance press work in that great city. M. G. C. Edholm urged that the ladies send for the *National W. C. T. U. Bulletin* to Miss Mary Henry, of Evanston, Ill., and secure the insertion of temperance news items in every State paper. "Singing Temperance" was glowingly advocated by Mrs. Eva Bishop. The temperance college song and its power was well described by Mrs. M. H. Field, and those composed by this talented lady were sung with spirit and will be very popular. The concert given by the orchestra and vocalists under the direction of Mrs. Eva Bishop, was most highly enjoyed and these young people received a vote of thanks from the convention.

"Child culture" by Mrs. E. G. Greene, was a fine delineation of kindergarten methods. "Hygea and her worshippers," was an able dissertation on motherhood and the necessity of more thorough knowledge of nature's laws, by Dr. Vankirk. Dr. Kellogg pleaded with young women to remember that the men they choose for their husbands must be the fathers of their children and the laws of heredity are in a measure unchangeable. Mrs. Dr. Bentley read a most suggestive paper, "Our Inheritance," dealing with the solemn facts of heredity, especially as relates to the drink habit. Mrs. Nellie B. Eyster made a most potent plea for childhood and the teaching of temperance through the Loyal Temperance Legion. Mrs. S. C. Borland gave a most practical address on the same subject. Mrs. Emily Pitt Stevens, State Lecturer, gave a most enthusiastic report of an organizing trip through Mendocino county with the addition of hundreds to the white ribbon army.

The announcement that Mr. Kimball of Los Gatos, had donated a lot at Pacific Grove to the Woman's Christian Temperance was responded to by a rising vote of thanks and the Chautauqua salute. "Home Protection against the Legalized Liquor Traffic" was handled most admirably by Rev. Dr. Bentley, who earnestly advocated prohibition and woman suffrage. Rev. T. B. Stewart spoke powerfully in the same line of thought and Mrs. M. E. Congdon made a thoughtful speech on prohibition and its coming triumph. Mrs. E. H. Wiley sang several beautiful solos during the convention.

The Lord's Day was honored by his church being filled, as is always the case in prohibition communities. Rev. Dr. Sinex presided. Rev. C. H. Hobart preached a most powerful sermon against license of the liquor traffic from the text "Woe to him who putteth the bottle to his neighbor's lips." He earnestly pleaded with Christian men to cease being accessory to the crime of liquor selling by voting for high license, which is favored as a bar to prohibition by the distillers and brewers themselves.

Mrs. E. S. Cameron presided at the Sabbath observance meeting and discoursed well on its importance. She introduced with words of praise Rev. N. R. Johnston who, with unanswerable logic, presented the "Law of the Sabbath." His plea to Christians to more carefully observe God's day, was most effective. Short but spirited speeches were made by Mrs. Emily Pitt Stevens and Rev. T. B. Stewart, closed with fervent prayer by Mrs. Emily Hoppen.

The Gospel Temperance meeting was well addressed by Mrs. R. R. Johnston. Miss Berry told of Gospel Temperance work by the young women of San Francisco. Mrs. Eden reported encouraging success in work among the sailors. Mrs. Dr. Bentley told of the number of drinking men redeemed by the Gospel Temperance Home of Oakland. Mrs. L. M. Carver spoke of the great need of work in rum-cursed San Francisco. Mrs. Emily Pitt Stevens told of the good success of the West Oakland Blue Ribbon Club organized by Colonel George Babcock since his own conversion, where nearly two hundred have signed

the pledge. Mrs. Dr. French told of the great wickedness of San Francisco.

The consecration meeting was most touching and was baptized by the spirit of Christ. A resolution of regret that Miss Kate Field was upon the Chautauqua programme was taken, also, a resolution of thanks to the Southern Pacific Railway Company and all who rendered aid in the success of the convention.

The last evening was devoted to the Young Woman's Christian Temperance Union, presided over by Dr. Van Kirk. Animated speeches were made by Mrs. Spurew, Miss Julia Wilson and Mrs. Borland. Mrs. Woodman gave a lecture on the evils of wine. Mrs. Armstrong spoke for prohibition.

Altogether, the conference was a most decided success. The papers were all most thoughtful, the ladies all thoroughly in earnest, the attendance large, and the interest intense, and, above all, God's Spirit was poured out on these, His handmaidens, in a marked degree, and the results from such devoted consecration cannot but be marvelous and lasting.

M. G. C. EDHOLM.

OUR SAVIOR.

BY MRS. ANNA SCHUMAKER.

Read before the Y. P. S. C. E. of the Olivet Presbyterian church. Luke 2: 9-15.

The lesson just read, brings us at once to the first division of our subject. It does not leave us in doubt as to the person of our Savior. "For unto you is born this day in the city of David a Savior, which is Christ the Lord. Each of the names given Him represents a particular phase of his character—Jesus, means Savior. "Thou shalt call His name 'Jesus,'" for He shall save His people from their sins. Surely, it is good news to a lost world that a redemption has been made, whereby any and all sinners may be saved, yes, lifted out of death into life; out of sin's prison into childhood in the family of God. And the Child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. This quotation leads us to the consideration of the second division of our subject, "His Childhood." And when He was twelve years old, they went up to Jerusalem after the custom of the feast. His parents we find went to Jerusalem every year to attend the feast of the Passover. And it came to pass, that after three days they found Him in the temple sitting in the midst of the doctors both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers. Here we see the beginning of our Savior's public life. We see Him come down to Nazareth where He had lived from early infancy after His return from Egypt. He had grown up there in peace and quietness. Our Savior increased in wisdom and stature and in favor with God and man. We know but little of His life until we see Him again appear and present Himself for baptism, while John was preaching in the wilderness. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him." And Jesus, when He was baptized, went up straightway out of the water, and lo, the heavens were opened unto Him and He saw the spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, this is my beloved Son in whom I am well pleased. From this time on until the death of our Savior we see Him hastening from place to place, from ministry to ministry, from teaching to healing, from working miracles to solitary prayer. He lost no time, indeed He seems to have crowded His great work of three years into the shortest time possible, showing us, by example, that time is short but duty is great. There is not a moment to lose if we would finish the work that is given us to do and there is no motive strong enough to do this but love to God. Supreme love to God makes us desire to do everything He commands us to do. We come now to notice the last division of our subject, the death and suffering of our Savior, which is the greatest event that has ever occurred in the history of the world. Let us think of it for one moment. Is it not wonderful that God should send His own Son from heaven to suffer and die the death of the cross for this world "which is but a small corner of the universe and but one of the least of His countless worlds?" No such an event had ever occurred before, and none has occurred since. Truly then it is the greatest wonder; it is a work of the highest love; it is a work of the greatest blessing. A Savior, all that God could give and all that man can want, the good news of salvation and the coming of our Savior.

PRESBYTERY OF WASHINGTON CITY.

The Presbytery of Washington, at its recent meeting, June 17th, adopted the following resolutions:

1. The Presbytery entirely approves of the action of its commissioners to the assembly in relation to the report of the special committee on the subject of the Freedmen's Board.

2. The Presbytery regrets that that special committee totally ignored a most important part of the work committed to them by the assembly of 1888, in that they failed to consider and report upon the conduct and management of the Board and its executive officers; and in that they neglected to hear what this Presbytery alleged and offered to prove as to inefficiency, caprice, arbitrariness, and general unwise administration within our bounds.

3. In view of what is within its own knowledge and which would have been made to appear had the assembly's committee heard the Presbytery, we are constrained to declare that we have lost confidence in the management, wisdom, and efficiency of the Board as now administered. Nor is our confidence likely to be restored by such bitter and unjustifiable attacks upon the Presbytery as have been recently published by an officer of the Board. In view, however, of the assurances given at the General Assembly, both publicly and privately, as to the "changes that would be made immediately in the office and management" of the Board, we take no further action.

B. F. BITTINGER,
Stated Clerk.

ZECHARIAH HODGSON AND HIS WIFE.

(The Sword and Trowel.)

Zechariah Hodgson was not naturally an ill-natured man. It was want of reflection more than a corrupt and ungenerous heart that led him to consider his wife in the light of an inferior being, and to treat her more like a slave than an equal. If he met with anything abroad to ruffle his temper, his wife was sure to suffer when he came home. His meals were always ill cooked, and whatever the poor woman did to please him was sure to have a contrary effect. She bore his ill humor in silence for a long time, but finding it to increase, she adopted a method of reproving him for his unreasonable conduct, which had the happiest effect.

One day as Zechariah was going to his daily avocation after breakfast, he purchased a large codfish and sent it home, with directions to his wife to have it cooked for dinner. As no particular mode of cooking was described the good woman well knew that whether she boiled it, or fried it, or made it into stew, her husband would scold her when he came home. But she resolved to please him for once, if possible, and therefore cooked portions of it in several different ways. She also, with some little difficulty, procured an amphibious animal from a brook at the back of the house and put it into the pot. In due time her husband came home—some covered dishes were placed on the table, and with a frowning, fault-finding look the moody man commenced the conversation.

"Well, wife, did you get the fish I bought?"

"Yes, my dear."

"I should like to know how you have cooked it—I will bet anything that you have spoiled it for my eating. (Taking off the cover.) I thought so. Why in the world did you fry it? I would as lief eat a boiled frog."

"Why, my dear, I thought you loved it best fried."

"You did not think any such a thing. You know better. I never loved fried fish—why didn't you boil it?"

"My dear, the last time we had fish you know I boiled it, and you said you liked it better fried. I did it merely to please you; but I have boiled some also." So saying, she lifted a cover, and lo! the shoulders of the cod, nicely boiled, were neatly deposited on a dish; a sight which would have made an epicure rejoice, but which only now added to the ill nature of her husband.

"A pretty dish this!" exclaimed he. "Boiled fish! Chips and porridge! If you had not been one of the most stupid of womankind you would have made it into a stew."

His patient wife, with a smile, immediately placed a tureen before him containing an excellent stew."

"My dear," said she, "I was resolved to please you. There is your favorite dish."

"Favorite dish, indeed!" grumbled the disconsolate husband; "I dare say it is an unpalatable, wishy-washy mess. I would rather have had a boiled frog than the whole of it."

This was a common expression of his, and had been anticipated by his wife, who, as soon as the preference was expressed, uncovered a large dish at her husband's right arm, and there was a bull frog of portentous dimensions and pugnacious aspect stretched out at full length! Zechariah sprang from his chair not a little frightened at the unexpected apparition.

"My dear," said his wife, in a kind, entreating manner, "I hope you will at length be able to make a dinner."

Zechariah could not stand this. His surly mood was overcome and he burst into a hearty laugh. He acknowledged his wife was right, declared she should not again have reason to complain of him and kept his word.

International Lesson.

REV. T. J. CURTIS.

Lesson for July 14th.

THE SORROWFUL DEATH OF ELI.

1 Sam. iv. 1-18.

(See also Ps. 78:56-64; Jer. 7:12-14.)

GOLDEN TEXT:—*His sons made themselves vile, and he restrained them not.*—1 Sam. 3:13. (Erratum. Ithamar was Aaron's fourth son.)

And the word of Samuel came to all Israel. This brief sentence sketches the life of Samuel for about twenty years, commencing at the time when God called him as a boy and divulged to him the impending doom of Eli and his house. During this long period, he had been receiving communications from God and imparting them to the people, until at length the whole nation had come to recognize him as their great seer, and to pay corresponding heed to his utterances. Their attention to his deliverances did not, however, issue in such general reformation as to divert from them the terrible calamities which soon fell upon them. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. In that age the most successful foes of Israel were the Philistines, a fierce and warlike, though agricultural and trading people who had migrated from Caphtor (Amos 9:7), that is, probably Crete or some part of Egypt, and settled on the rich plains stretching along the Mediterranean shore of Canaan, which came to be called "Palestine" after them. The name "Philistines" itself means "Immigrants." Because of the sins of His people, God had suffered them from time to time to be much harassed by the Philistines. In our last course of Old Testament lessons we found Israel subject to Philistia (Judges xiii:1). The oppression continued forty years. At the time our present lesson opens, probably twenty of those forty years had passed. Samson in the West and Samuel in the East were being prepared for the work of freeing Israel from the galling yoke of servitude to Philistia. The Hebrew nation and their leaders, especially Eli and his sons, had themselves, or rather their sins, to thank for their wretched plight; yet they winced and fretted under the intolerable infliction, and frequently rose in the arms of red hot rebellion. Thus we find an army of Israel's warriors marshalled against the foe their camp being pitched a few miles west of Jerusalem, near a locality which subsequently bore the name "Ebenezer" (stone of help) in commemoration of the splendid victory over the Philistines achieved by Samuel when twenty more years had passed. Prompt to suppress the out-break of their vassals, the enemy had mustered in force at Aphek ("strength") a stronghold commanding the pass Beth-horon where it descends (near Ebenezer) from the mountains of Judah to the low lands on the west. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? The

generals and their officers might well attribute the crushing defeat they had sustained to the Lord rather than to the enemy; for had He befriended them their arms as of yore would have been crowned with victory; but had not iniquity blinded their eyes they would have been at no loss to discover the cause of His desertion. Depend upon it, when we are contending against any foe we ought to fight against and meet with reverses, whether those reverses be national, or ecclesiastical, or social, the reason is lack of the help of the Lord, and the reason why He does not lend us His aid is that we are guilty of the sins of unbelief and disobedience toward Him. So was it in Israel, so is it everywhere and always. Said the leaders of that smitten host, *Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us it may save us out of the hand of our enemies.* In seasons of great disaster and sore affliction people who have been, it may be for years, forsaking God's house as well as Himself, and neglecting the ordinances of true religion as well as the practice of that religion itself, are apt to go to church and attend with great apparent reverence and diligence to the outward symbols and sacraments of the faith which they have been taught to regard as from God, while their hearts are still far from Him, foolishly imagining that thus they can win back Divine favor and be saved from future distress and trouble, though they remain unconverted, unrepentant, unbelieving. Centuries after the events recorded in our last lesson occurred, God told Isaiah to tell the people that outward religion in all its forms and symbols and rites, even prayer and sacrifice themselves, without the cleansing of the heart and the putting away of evil, were "abomination and iniquity before Him. (Isa. 1:10-20.) So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. Time was when at the raising of that grand battle-song of the Hebrew, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." (Num. 10:35) And as the priests went forward with the ark, the God of battles led to glorious and complete victory over every foe. It was not so now: the symbol of the divine presence had come, but the Lord was absent: the sins of the nation, but especially the sacrilegious robberies and horrid licentiousness of those "sons of Balaam" (1 Sam. 2:12-22) who were in charge of it, and the criminal weakness and indulgence towards them of their father, had compelled the Lord to withdraw Himself: the Philistines had no cause for fear, the Lord who smote the Egyptians with all the plagues in the wilderness had of necessity left this unholy army naked in the presence of the foe. *Quit yourselves like men, and fight,* said the Philistine leaders as they passed along the serried ranks of their forces. This was the desperation of despair. Oh, for more of brave, manly heroism in those who profess to be ranged under the standard of Him who is calling us to fight against evil within and without! And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and their was a very great slaughter; for there fell in Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. The result of the previous battle ought to have sufficiently warned Israel that the Lord was angry with them, and had turned His back on them because of their wrongdoings; and thus national humiliation, reformation and crying to Him for forgiveness should have resulted. Had it been so, the overwhelming defeat and terrible slaughter which they sustained on the second occasion would have been averted. God in His infinite compassion always sufficiently warns sinners and gives them plenty of time and opportunity for reflection and repentance, before He brings utter destruction upon them. The fate of Hophni and Phinehas was startlingly fitting. Daring to venture into the battle with the ark of the God whom they had dared so long, so wantonly, so impiously to insult and wrong, and to bring His service into contempt and abhorrence (1 Sam. 2:17), they had been slain beside their sacred charge, while it was suffered

to fall into the hands of the enemy. The Lord thus awfully emphasized His wrathful indignation against high-handed sinners, and the impotent worthlessness of the most sacred symbol without the indwelling of His Holy and Almighty Spirit. Yet, by what subsequently befel the ark, He forever warned the unbelieving not to presume to treat ignominiously any symbol or His presence. Trembling with anxiety and watching in suspense what should be the fate of the day, old Eli sat on his accustomed official seat as judge of Israel in a recess beside the gate of Shiloh. Night had not fallen ere a man of Benjamin, out of the army came to Shiloh with his clothes rent, and with earth upon his head. These Oriental signs of grief betokened the evil nature of the tidings he had. Too blind to see the messenger as he sped through the gate, but not too deaf to hear the loud lamentations of the citizens when the fearful news began to be published, Eli besought of those near him, *What meaneth the noise of this tumult?* Soon the messenger hastened into his presence and announced whence he had come, but dreaded to narrate what had occurred on the field of battle. From early dawn Eli's soul had been filled with dread apprehensions regarding the issue. He had felt that the fate of the nation and of his sons depended on that battle; but it was chiefly for the ark of God that his heart had trembled. Hence, though Eli succeeded in keeping down his feelings at mention of the great slaughter among the people, and in suppressing his emotions when told that Hophni and Phinehas were dead, when the messenger made mention of the ark of God, he fell from off the seat backward by the side of the gate, and his neck brake, and died: for he was an old man, and heavy. This would seem to indicate that his zeal for the honor of God rose superior to his patriotism and his paternal affection. Eli's kind and fair treatment of Samuel, though in large degree his rival as a public man, and the high estimation in which he appears to have been held as the judge of Israel during forty years, show that he was, in the main, a good man; neither can it be doubted that he loved and feared God; yet the moral weakness which after administering to them a mild rebuke or two, permitted him to suffer them to go on unchecked in their wicked and impious way, bringing down divine vengeance on themselves, their house, and the whole nation, instead of sternly checking them and then, if necessary, thrusting them out of the priesthood, terribly marred his character and brought him to a sad end. He discovered when too late the shocking consequences of his moral cowardice and unfaithfulness; yet he had been long and repeatedly warned. The history of the fate of Eli falls upon our minds like a doleful dirge sounding down along the path of the centuries, telling parents to beware of the great sin of indulging their children in evil ways; while that of his sons is as the lightning of God's wrath flashing forth to reveal the road that leads to perdition.

THE SANCTIFIED.

Here, in twenty particulars, is William Secker's description of the characteristics of sanctified men and women:

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God, to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worse sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the Church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.
14. They take up duty in point of performance, and lay it down in point of independence.

15. They take up their contentment in God's appointment.

16. They are more in love with the employment of holiness than with the enjoyment of happiness.

17. They are more employed in searching their own hearts than in censuring other men's states.

18. They set out for God at the beginning, and hold out with Him to the end.

19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

If we hold up the above as a mirror, do we see ourselves reflected in it?

SUNDAY-SCHOOL TEACHERS IN ANNUAL SESSION AT PACIFIC GROVE.

The twenty-second annual convention of the California Sunday-school Association was held June 28-30, at Pacific Grove. The attendance was very large and the Assembly Hall was well filled at all sessions. The services were initiated by a fine song service by a trained choir and orchestra under the direction of Prof. C. H. Gabriel of San Francisco. Scripture reading was conducted by Rev. W. A. Finley, D. D., Santa Rosa, and Rev. Dr. Heacock offered prayer. Rev. J. B. Stewart, of Riverside, presented a most scholarly address on "The Relation of the People to the Christianity of the Bible," well portraying the thought that the solution of the problems of the liquor traffic, the pauperism and crime which is vexing all noble souls, must come through Christianity, and if we would save our own homes and loved ones we must save the masses. "If the Sunday-school is worth anything it is for the capturing of the outcasts."

The morning session was opened by devotions conducted by Rev. G. A. Allen and Dr. M. M. Gibson and Dr. Bovard. Report of the committee on organization, through Judge Haven, of Oakland, nominated as officers for the ensuing year: Rev. Dr. Heacock, President; Mr. George C. McConnell, Alameda, Secretary; Rev. T. M. Pettis, Amador county, Asst. Sec.; Samuel F. Bufford, San Francisco, Treas. President Heacock introduced Rev. Dr. Gibson, pastor of the United Presbyterian church of San Francisco, who gave a practical talk upon "The Adult Bible Class." How can we keep the Sunday-school scholars from graduating out of it was pertinently answered by making the adult Bible class so interesting that the youth shall be attracted to it. Fathers and mothers and young people should all attend this class and let it be the place of mingling, so that one can hardly tell where the Sunday-school leaves off and the church begins. Dr. Gibbons spoke glowingly of the church parlors now connected with nearly all churches, where light, music, books, checkers and chess, with the beautiful surroundings, win and keep the young men and women from the saloon and the theatre. The Bible class must be taught with the greatest freedom for asking questions and presenting views. Teach with the direct aim of conversion.

Chas. C. Geddes, of San Francisco, gave plans for interesting church members in the adult class so that teachers for the Sunday-school might be thus thoroughly trained and imbued with a love for their work, and thus the "mercurial" teacher, who comes occasionally, could be replaced by more efficient teachers.

"How May We Secure the Conversion of Our Scholars?" by Rev. C. V. Anthony, D. D., pastor of the Grace Methodist Episcopal church of San Francisco, was an able plea that the children be converted in their childhood, and as one-half of the pupils are under the age of ten, if they are not converted while in the Sabbath-school, they are not converted at all, and drift out into the beer garden and the saloon. Nothing is so important to a school as the report every year of the number of pupils who have graduated into the higher school of the church. Let us get the children converted early, early, early. He paid a fine tribute to Dr. J. K. McLean, of Oakland, and the large Sunday-school of his church. The plea of the Sunday-school teacher to realize their grave responsibility was most earnest.

"How may children be hindered from confessing Christ," by Rev. C. W. Hill, of San Jose, was a ten-

der plea for the little ones. "Of such is the kingdom of God," or as the new version has, "To such belongeth the kingdom of God," and God's kingdom will come when the little children enter into their kingdom in early life and do not "sow wild oats" expecting by and by to reform and be converted. This doctrine of "wild oats" is Satanic. God would not have it so." Samuel and John the Baptist and Timothy did not "sow wild oats," and only will the church be powerful for God when the little children are converted early. Mr. Hill recited the sad figures which are so startling to Christians. That only five out of one hundred church members are young men, only fifteen are regular attendants and only twenty-five ever enter the church doors. The saloon-keepers can tell us where our young men are. The little child can love Jesus when he can consciously love mother or father, and it is to be deprecated when the child passes the age of twelve without confessing a love for Christ. The Bible, unlike other sacred books, is throbbing with child life, and Jesus said, "Suffer the little children to come unto me."

So very much of interest was crowded into the three days' session that your correspondent must ask for more space in the OCCIDENT for another letter.

M. G. C. EDHOLM.

THE CHRISTIAN'S STRENGTH.

Ps. 27:1-14.

O. C. P.

The great want of our daily life, as Christians here on earth, is the one of strength—strength to do the will of the Master, to obey Him in all things. These questions then arise, "How shall we gain this strength, where shall we go, and to whom shall we apply for it?"

The only and surest way is to do as David did, as given to us in the psalm that we have for our lesson. Let us, therefore, study this psalm carefully and do as David did when he was in need of this strength.

He begins the psalm with these words, "The Lord is my light and my salvation." Ps. 84:11, Is. 60:19-20, Mic. 7:8, Zech. 2:5, Rev. 21:22-24, 22:5. If the Lord is our light and salvation, then can we say with David, "Whom shall I fear?" and if the Lord is our strength, "of whom shall we be afraid?" Ps. 72:6-7, 118:14, Is. 12:2, Jer. 2:23, Exod. 12:2. Even if everything is against us, and foes beset us sorely, by calling on the Lord will we gain strength to hold out to the end. Gen. 21:33, Judges 16:28, Ps. 4:13, 1 Chron. 21:26, Ps. 17:6, and we will be able to say as David says, "One thing have I desired of thee, Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life." Ps. 26:8, 65:4, 84:4, 91:1, Ps. 23:6. Then would we see the beauty of the Lord, Ps. 50:2, Hos. 14:6-7, Ps. 90:17, Is. 33:17, still more, the Lord would hide us, in the days of trouble, safe and secure from all harm and danger, and set us on the sure rock, which is Christ Jesus. Ps. 31:20, Col. 3:3, Ps. 119:114, 32:7, 91:1, Job 5:19-20. But to do this, to enjoy this privilege, we must see Him, and cry earnestly unto Him in prayer. Ps. 24:6, 105:4, 52:1, Ps. 34:10, Matt. 7:8, throwing ourselves on His mercy, trusting him in all things, for He is merciful and full of compassion. Ps. 84:12, 62:8-12, Ps. 31:14, 12:2, 73:8, Matt. 12:12, 1 Tim. 4:10. He will never forsake, deny, or turn away from us. Ps. 69:17, 37:23, 25:28, Is. 41:17, Heb. 13:5, Deut. 31:6:8, John 1:5. See Him when He was on earth; can we find Him turning any one away unheard? No; those who came to Him, and those who were brought to Him were all healed. Matt. 7:2-3, 16:17, 19:2, Matt. 12:5, Luke 14:4, 17:13-14, even granting their petitions before they were asked or made known. Mark 7:37, 3:1-5, Luke 7:47-50, 8:48, 13:12-13.

Not only do we want strength, but there are other things to ask for. We are to ask Him to teach us His ways. Ps. 25:4, Ps. 86:1, 119:33, and to lead us in plain paths—in paths that lead to His throne on high. Ps. 16:11, 25:4-5, Prov. 3:6, Micah. 4:2, Is. 42:16, Heb. 12:13. Furthermore, we will find that this strength given us by the Father is the strongest when we are the weakest—see Jacob wrestling in the dark. Gen. 32:26-30, Hos. 12:4, Job 4:4, Ps. 89:21, Is. 41:10, Phil. 4:3.

Then this will bring us into companionship with

God, a close fellowship with Him, for we shall be like Him, 2 Tim. 4:17, 1 Cor. 1:9, Acts 23:11, Acts 27:23, John 15:4, 1 John 4:13, and it will be known among our associates and friends that He is with us, as it was known of the prophet Samuel. 1 Sam. 1:28 2:11, 3:19-21, and of Elijah. Then the blessed privilege will be given us of seeing Him face to face, and be with Him in glory. 1 John 3:2, Ps. 16:11, 1 Cor. 13:12, John 14:23, 1 Thess. 4:17.

We are to rest on this strength with our whole weight, for it will not fail us, for under us are the everlasting arms that neither falter nor grow weary. Deut. 33:27, Ps. 90:1, Ezek. 11:16, Ps. 103:17, Is. 26:4, John 3:6, 6:47.

Therefore, let us so live, strive and seek after this strength that we will live as the great Master would have us do; then at the last, we will hear the blessed words, "Come up higher; enter thou into the rest prepared for you."

NEW PICTURES.

BY THE REV. JOSEPH HAMILTON, VALLEJO, CAL.

THE LIVING GOD PRESENT IN HIS WORKS.

How dreary and desolate this world would be without God, if such a thing were possible. The world without God in it would be like a silent, deserted house, from which our dearest friend had been carried out and buried. As the child will wander through the lonely house, and search all the deserted rooms, crying, crying, crying for its mother—the mother that will be seen no more—so we, if there were no God, might wander through the emptiness of this world, in utter loneliness crying, crying, crying for our God, our nearest and dearest friend—father and mother in one, and more than both. But the world is not a lonely place when we can find God everywhere. There is an unspeakable gladness in finding the living, loving God present in all His works. David felt this to be a great joy when he exclaimed, "Thou, Lord, hast made me glad through thy works." The world becomes homelike when God's own presence fills it with light, and love, and song.

READING THE BIBLE.

How are we to read the Bible? The advice has often been given to read it right through from end to end. But it does seem to me that such an advice ought to be qualified and guarded. It is certainly well to read the whole word of God, and understand it as a whole—if we have time. But are we sure we shall have time for that? And if we had time, some of us might not have talent for such a task. Would it not be better to take first those passages that appear the simplest or that attract us most, or that are the fullest of heavenly light and love? Then by the light of these we might go on to the study of other passages not so clear or full. We have to remember that time is short, and it is but a little at best that we can learn of God's revealed will. Perhaps we shall use our time to the best advantage by dwelling for the most part on what is clear and full, content to be more or less ignorant of what is doubtful or obscure.

Let me illustrate. In the National Gallery in London there are more than a thousand pictures, every one notably good, or it would not be there. A visitor comes in to look at those pictures. He has only an hour or two at his disposal, and has not been much accustomed to study works of art. Is he likely to take away any vivid or lasting impression of those pictures? He may take a glance at them all, but he really sees nothing. So he goes away in utter weariness, with hardly a new idea, far less with a new inspiration. As a general rule, one good picture is better than a thousand. It needs to be studied away from all distracting surroundings. With time and its patience, beauties come out one by one to be appreciated. Then you go away with some added knowledge, and with some fresh sense of beauty and of power.

It is thus, I think, that we may read the Word with the most interest and advantage. If we have not time for the whole of it, let us take some of the scenes that move us most; let us linger over such scenes until their tenderness, and passion, and power get into our very souls. That will be a better educa-

tion than the reading of the whole, when that cannot be done with due attention. And the divine Word is indeed a picture gallery, which is none other than the House of God, and the Gate of Heaven.

WHAT WE NEED.

When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear the remedy against the harrassing of my guilt and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of Providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may fear God all the days of my life, and close in peace. Tell me of that Lord Jesus "who his own self bore our sins in his body on the tree." Tell me of his "intercession for the transgressors," as "their advocate with the Father." Tell me of his Holy Spirit, whom they that believe in him receive to be their preserver, sanctifier, comforter. Tell me of the virtues as growing out of the cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of the vanquished death, of the purified grave, of a blessed resurrection, of a life everlasting, and my bosom warms. This a gospel, these are glad tidings to me as a sufferer, because glad to me a sinner.

DR. J. M. MASON.

IN MEMORY OF MRS. GEARY.

Mrs. Nancy Merrick Geary, widow of the late Rev. Edward R. Geary, D. D., joined her husband in the mansion above, the morning of June 16th, 1889.

For several months her life had hung by a slender thread, when she would often express a wish to be at home with her Father in heaven. At last He has called her, and we are constrained to say, "It is well."

Mrs. Geary descended from the Woodbridge family, well known in Old and New England, and distinguished for an unbroken succession of faithful ministers of the Gospel, beginning with the Rev. John Woodbridge, who in the year 1493, served as court chaplain to the king. For six successive generations, a John Woodbridge ministered in the sacred office.

Mrs. Geary was born in Tioga county, New York. There, with the exception of two years spent in school in Owego, New York, and Connecticut, she grew to womanhood. Entering Mount Holyoke Seminary a year in advance, she graduated, after two years of study, in 1843. Imbued with the spirit of Mary Lyon, she accepted an immediate call to the principalship of a female seminary in Coshocton, Ohio, where she toiled with something of Miss Lyon's purpose, for more than a year.

Becoming acquainted with Rev. Edward R. Geary, then pastor of the Presbyterian Church of Fredericksburg, Ohio, she was married Sept. 4th, 1845, and thus in the Providence of God, her life was given to the home circle and her husband's parish, where she was always a devoted help-meet. Upon the removal of the family to Oregon in 1851, the first five years were spent in Lafayette, Yamhill county, where Mrs. Geary assisted her husband in establishing a girls' boarding school, which did a useful work. In 1856, the family home was transferred to Linn county, and here for nearly twenty years, at Brownsville and in and near Albany, she shared the privations and toils of a pioneer home missionary.

When Dr. Geary was called to the church in Eugene, 1875, her affections were transferred with the same constancy to the work there.

The mother of eight children, Mrs. Geary still found time for personal work among the young, teaching the children in Lafayette, organizing a Sabbath-school in Brownsville, and starting the Y. I. S. C. E. some three years since in Eugene.

Her devotion to the cause of foreign missions was remarkable, absorbed as she necessarily was in furthering the gospel among both Indians and whites of her adopted State. Having consecrated herself to the Persia Mission in early life, a consecration she was never permitted to consummate on account of feeble health, she seemed peculiarly imbued with mission zeal down to the last year of her life. She was the mother of the Woman's Prayer Circle, and the Woman's Foreign Missionary Society of Eugene, one of the first organizations of the kind in Oregon, was the result of her labors and prayers.

For forty-one years, lacking only three days, she walked hand in hand with her husband. The hands unclasped for a brief time are joined again, and a precious memory of their united lives will linger long with a wide

circle of friends from the Atlantic to the Pacific. Four children survive to mourn her loss: Dr. John Geary of Halsey, Or., Dr. Edward P. Geary of Medford, Miss Ellen Geary of Eugene, and Lieutenant Woodbridge Geary of the 19th Regular U. S. Infantry, now in San Antonio, Texas.

In what brighter thought can we enshrine her memory than the Scripture text from which was preached the memorial of her husband, "He being dead yet speaketh." Mrs. Geary speaks yet in words of grace to her surviving children, to her circle of friends in Oregon, where for thirty-eight years her life work was so well done, by her life of Christian consecration, in her simple, constant devotion to home and church. She being dead yet speaketh.

GEO. A. MCKINLEY.

EUGENE, Or., June 19, 1889.

FROM THE INTERIOR.

ONE-TALENT PEOPLE.

Why did our Savior represent the man to whom only one talent was given as hiding it in a napkin? Did he mean to teach that people who have moderate abilities are less likely to improve what they have than those who are more liberally endowed? I am tempted to think so when I see how many there are in our churches who excuse themselves from all duty and responsibility because they are not as gifted as their brethren or sisters.

There is my neighbor, Mr. A. He is slow of speech and painfully deliberate and hesitating in all his movements. If you stop him in the street and ask him a question he stammers as if he had just been waked up out of a deep sleep. We don't want him to try to exhort in prayer-meeting or to teach in the Sabbath-school. When he pleads that he has not any talent for such service we gladly accept the plea. But it does not follow because he cannot speak or teach he is not bound to do anything. The Lord has given him some ability, and that means that the Lord has something for him to do. We speak of the church as militant. That means it is an army; but an army is made up largely of what we call the rank and file. The common soldier does the marching and fighting. Without him and his fidelity in his humble sphere, there would be no army. He needs only talent enough to take care of his musket, to keep step with his comrades and to obey orders. Our Fourth of July orators talk about "the bayonets that think"; but the bayonets have no business to think, for they can't control the campaign, or any single conflict in it. They must move at the word of command. They must halt when the general says so, whether they want to or not, whether they think it wise or not. Their one talent as soldiers, is obedience; but that is all important—that changes a mob into an army. Now, suppose that a man, when called upon to help defend his country, should reply, "It is of no use for me to enlist. I have no military genius. Let those who are gifted go and do the fighting." That man's theory would give us an army of generals—an army all head and no body, all brains and no muskets.

So it is in the church. The great Captain of our salvation has raised up leaders of his hosts from the days of Moses and Joshua until now. But all the responsibility is not laid upon them. Every man has his place and his work; every man has at least one talent and ought to use it faithfully. More depends upon the fidelity of the one-talent men than upon that of the five-talent men; and for two reasons: First, there are a great many more of them; and second, without their co-operation the five-talent men cannot do anything. If the rank and file loiter on the march or waver on the field, the best general must fail. If the great body of communicants does not co-operate heartily with the pastor, he labors in vain and spends his strength for naught.

Why is it that one-talent people are so easily discouraged? Is it not because they are not appreciated and applauded as their more talented brethren are? I don't like to think that this is so, for thus I would class them with the Pharisees who prayed to be seen of men. "They have their reward," said our Savior; and he might say that of many popular preachers now-a-days. They seem to be paid for their benevolent work as they go along. Everybody praises them. Princely salaries are voted to them. Honors are showered upon them! Will not the Lord take all this into the account at the final settlement? Will not the humble workers who are not cheered in their lowly fidelity by the applause of men hear a sweeter "well done" in the day of judgment? O, why should Christians be unwilling to trust their Savior? He has said that he keeps an account even of cups of cold water. Can we not work for him just because we love him? And can we not leave to him the recognition of our fidelity? Who would not rather hear one sentence of commendation from Christ on the throne than to have all the trumpets of the earth sounding his praise.

I have often thought what surprises there will be "in that day." The brilliant preacher or writer will come up with his brow wreathed with garlands. Men have woven them, and they are worthily bestowed; but they fade in the light of the upper world. They secure for the wearer no special position or honor there. He stands humbled and almost ashamed, while some saint, whose name was never heard outside of his narrow sphere of unappreciated toil and self-denial, is preferred before him. Ah, yes, the one-talent men who are faithful will not lose their reward. They will be specially honored there, because they have had so little to stimulate and encourage them here.

Then listen to me, my dear one-talented brethren! Let us not be discouraged because our work is not appreciated even by our fellow Christians. Let us remember that in the church there lingers something of the unsanctified spirit of the world. Let us not expect to be rewarded here. Let us not envy those who are. Let us remember that we serve the best Master in the universe, that He reads our hearts, that He esteems more highly the gift of two mites from pure love for Him than princely donations which are prompted by the prospect of human applause. And Oh, if all the hundreds and thousands of one-talent men in our church should awake from their apathy, and each resolve to use his talent to the utmost, what an army we would be! Why, the very earth would quake beneath the tread of our 700,000 soldiers of the cross, the rank and file of the Presbyterian division of the Lord's sacramental host moving on to the conquest of the world!

OBADIAH OLDSCHOOL.

MARRIED.

WILBUR-KENT—June 30th, by Rev. M. N. Cornelius, Mr. Joseph H. Wilbur and Miss May Kent, both of Lincoln, Cal.

DABLE-DAWES—July 1st, by Rev. M. N. Cornelius, Mr. Albert R. Dable and Miss Emma Dawes.

DAGGETT-DUNN—At the residence of the bride's parents, 1110 Taylor street, San Francisco, June 26th, by the Rev. Alexander J. Kerr, assisted by the Rev. C. B. Pitblado, of Santa Rosa, Willie A. Daggett and Rebecca E. Dunn.

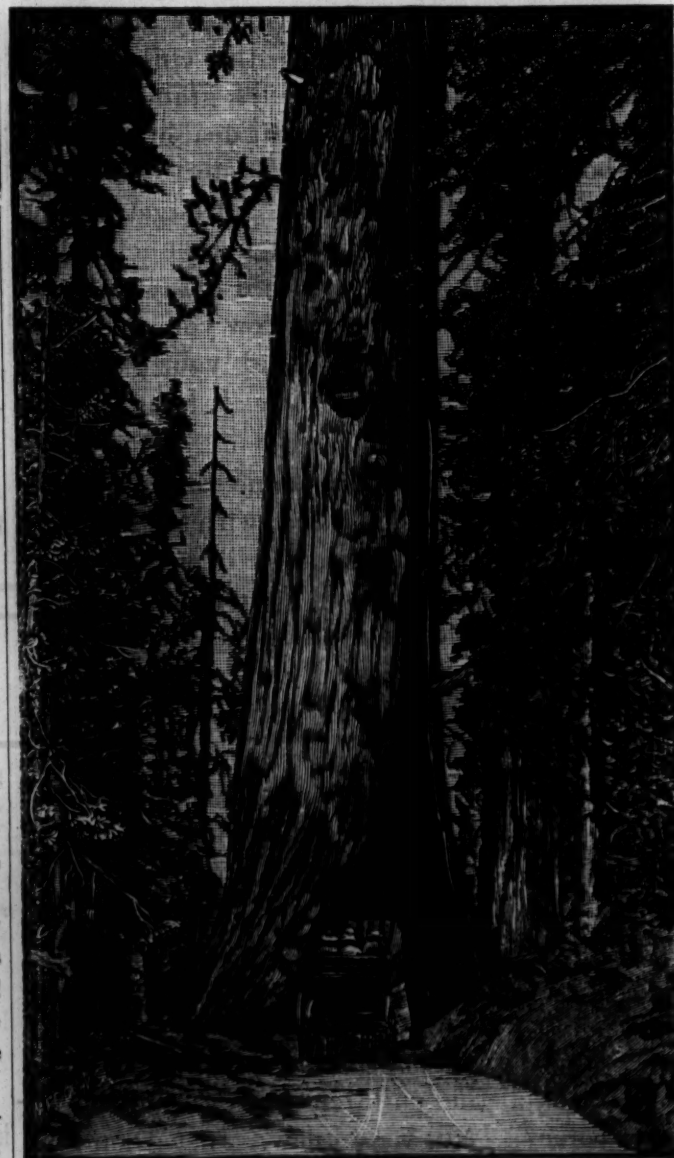
The groom is a rising young man in our National Railway Postal Service, and the bride is one of the prominent young ladies in Calvary Church, where her father, Mr. John Dunn, has been a ruling elder for many years. We wish the happy couple much joy.

We wish to add 1000 new subscribers to our list and make the following

PREMIUM OFFER.

For one new subscriber we will give two copies of Mrs. J. B. RIDEOUT's new book, entitled,

"Camping Out in California"



238 pp. BOUND IN CLOTH.

Among the points of interest visited are the Redwoods, Santa Cruz, Santa Rosa, San Rafael, San Francisco and San Jose.

(The price of the book is 85 cents and is for sale by booksellers, or will be sent on receipt of the price by the publisher, R. R. PATTERSON, 429 Montgomery Street, San Francisco.)

The Children.

IF! IF!

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend;

If every man and woman too
Should join these workers small,
Oh what a flood of happiness
Upon our earth would fall!

How many homes would sunny be,
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see
If other folks are true,
And thus neglect so much that God
Intends for us to do.

—Golden Days.

THE JONES FAMILY.

ROVER JONES.

Haven't I told you about Rover, the Jones' dog yet? Well that is very strange for Robbie Jones has always considered him one of the most important members of that happy family. And pony Robin seems to share his master's regard for the dog, for he sleeps in the barn with him, for that valuable ponies' protection, so Bob thinks, and is his only company during the long hours of the night. When Robbin has been out taking his master a ride and comes back again, Rover always greets him with a kiss which he jumps up and gives him on pony's soft, velvety nose. The fact of the matter is that all the children, and even the big people, papa Jones, grandmamma and mother Jones think a great deal of him, and everybody who hears Rover's story, the great event of his life, thinks so to. Not forgetting the great big, six foot young gentleman, uncle Dick, who has actually been over heard to say to Rover "you dear old sentimental fellow you, I believe now I would rather sit and hold your paw than the hand of any young lady I know of at the present time."

Rover is certainly a handsome dog. He is a large jet black New Foundland, with a pure white breast and paws. Kittie said, "it was a good thing that he was a New Foundland for they might go sometime where there was a lake or river and the twins might fall in, and then Rover could pull them out you know. Now for the story.

Uncle Dick Mitchell had just come down to the Joneses' from the city for a short vacation, and to celebrate that event, the Joneses, with the the help of two or three other very intimate families, were starting off on a picnic to Shadow Lake, six miles away. The procession of wagons, carriages and buggies started, but the Jones carriage hadn't gone but half way before it stopped, and Mr. Jones looked back at the children and said, "who let Rover come?" No body knew. Just then Bob came upon Robin, "Robert didn't I tell you to shut Rover up in the barn and see that he didn't come?" "Yes sir I did, some one must have let him out." You ought to have tied him, he will be a great bother all day. "Oh, father he will be good I just know, do let him go along." "We

ought to go back with him," said Mr. Jones. The children held their breath for fear they would have to and so much time would be lost. But the father gave the word to go on, and on they went. When they reached the lake they all piled out and started for the beach. Rover went along and rushed into the water after the sticks that the children threw in. He came out dripping and then it was, "Oh keep him away, oh keep him off," from the assembled crowd. But Rover ran right in among his friends shaking the water off in showers. Bob tried to drag him away, but Rover thought so much noise and excitement meant that every-body was delighted so with what he was doing. Then when they got into the boats for a row the dog would follow them, they tried to drive him back, but he swam right after them and the children cried and said, he would drown. To stop their tears Uncle Dick dragged him into the boat to the risk of upsetting. He went straight to Miss Daisy Merrill, and got her dress all wet and dirty. And Uncle Dick said, "she was as cool as a cucumber to him all the rest of the day." They landed and tried crouquet and Rover carried off the balls in his mouth. Then father Jones went to sleep in the hammock, and he woke with a shout, for Rover had put his cold nose on his face, Mr. Jones sprung from the hammock with—"This is more than I can stand," and he took the hammock and tied the dog fast to a tree. Rover jumped and howled until he was all in a tangle, then he lay down and went to sleep. By and bye the twins said they were tired, then Mary put them to sleep in a quiet place among the bushes, and covered them with wild flowers. Shortly afterwards Mr. Douglas Wilson drove up in his buggy, and invited Mary to ride home with him, which she did. When it came time to start for home they all got ready; but they couldn't find the twins. They started out in different directions, and looked, but no twins. Some of the gentlemen when the ladies were not looking even looked into the lake for them, but they were not found. The party finely started, Mrs. Jones tearful and sad, the children all crying, and father Jones saying, "they must have started for home by themselves, we will no doubt pick them up on the road. "Bob then let Rover loose. He barked and barked, dashed about, and waged his tail, and finely ran into the thicket where the twins were hid like the immortal "babes in the woods." Then there was a cry of "mamma, mamma," and oh, joy the twins were found. Rover was then and there forgiven all the annoyance he had caused, and was petted and praised to his heart's content. This is Rover's story. Don't you think he deserves to be thought a good deal of?

COUSIN HELEN.

A GREAT TROUBLE.

"O dear, I have dreadful trouble!" sighed Dolly Sweet. "It seems as if I couldn't bear it. Nobody knows how I feel."

"What great wave of sorrow has rolled over you now, Puss?" asked brother Ben, looking up from his Latin. "Is your cake all dough?"

"You know I haven't any cake. You are laughing at me. You'd think it was trouble!" sobbed Dolly.

"Tell me all about it," said Ben. "Who knows but I can find a way out of it?"

"There isn't any way out of it," said the little girl. "You see, mamma has got the idea that I am careless. 'Tisn't so; I'm just as careful, but some way my things get out of sight. Last week one of my rubber overshoes got lost, and then I couldn't find one of my red mittens, and my

handkerchiefs are always losing; and so mamma said if I lost anything more I should have to earn the money and pay for it. She said 'twould teach me how to be careful."

"Your mother is wise; it's a good plan," laughed Ben. "But I would not cry yet."

"You don't know the worst," said Dolly. "This morning I borrowed mamma's pearl-handled penknife, and to-night I put it in my pocket just as careful, and 'tisn't there, and mamma says I'll have to pay a dollar."

"Did she know you borrowed it?" asked Ben. Dolly hung her head.

"I asked her if I could take it to sharpen my pencil," she said, very low; "but maybe she didn't know how I wanted to take it to school."

"I should think not," said Ben. "But how will you earn the money? I've got a little I could lend you."

"Mamma says I've got to earn it," said Dolly. "She will pay me three cents every time I wipe the supper dishes, and four cents every time I go without dessert for dinner. How long will it take to earn a dollar?"

"Just about two weeks," answered Ben, "if you don't miss any days."

There were signs of another tear-shower which the kind brother hastened to avert.

"I don't see how I can wipe your dishes, or divide my pudding with you," he said, "for in that case I suppose you couldn't earn your money, but I'll do this: whenever you wipe the dishes clean and bright without any tears or frowns, I'll give you a ride down the long hill in my 'traverse.' Will that help you any, Puss?"

"Oh, goody!" cried Dolly, the tears giving place to smiles.

"And I'll give you the first one now," said Ben. "Put on your wraps, and we'll have a jolly slide."

When Dolly came back her face was so bright you would not suppose she had ever had any trouble.

For two long weeks she wiped the supper dishes, and went without dessert for dinner. It was hard, and they all pitied her, but there came a day, at last, when Dolly stood before her mother with a bright face.

"There, mamma, I've earned the dollar to pay for the knife," she said, "and I'm so glad."

"I am glad, too," said mamma. "And I think, little daughter, that you are improving. You haven't lost anything for a week, have you?"

"No," said the little girl, "only a lead pencil; but I most lost a button off my cloak. Will you please sew it on? I put it in my pocket."

"I don't find it," said mamma, looking in all the pockets.

"I surely put it there," said Dolly.

"You said you put the knife in your pocket but—why, here's a hole!"

Mrs. Sweet ripped a larger hole, and put her hand between the outside and lining, and took out two pencils, three chocolate-creams, the missing button and lost knife.

"Oh, oh!" cried Dolly. "I did put it there, mamma, and now I've paid it besides."

"Well, dear," said mamma, "here is a little note-book I will give you, and you shall write it down whenever you lose anything, and what you earn by extra work, or self-denial, and we will balance accounts once a month. You have a dollar on the credit side to begin with."

"How nice!" cried Dolly. "And will you pay me all the money that's left over?"

"Certainly I will," said mamma.

Dolly clapped her hands. "I'll have lots of money for next Christmas!" she said. You just wait and see."—Youth's Companion.

"I WOULD TAKE IT!"

Two boys from my Sunday-school class came one day and asked me to pray with them.

"What do you want me to pray for?" I said.

"We want to get that peace that you told us about."

"We want to be saved," said the other.

"But we are so bad," said the first.

I talked to them and prayed with them in a few simple words; and then taking up in my hand a new Bible which had just been given me, I said:

"Do you see this Bible? It is quite new, and I am sure it cost a good deal of money, for it is so handsome. Suppose I had bought it, and paid the money for it, and then offered it to you—there! like this!"—and I held it out to them—"what would you do?"

There was no answer, but very inquiring looks.

"If you wanted to have it, what would you do?" I asked again.

"Say 'Thank you!'" said one.

"No!" shouted the other, "I would TAKE IT?"

Then, turning to his companion, he said, "Don't you see? You would take it first, and then say 'Thank you' afterwards!"

Kneeling together, side by side, the two lads told the Lord in humble, unpretending words that they had now come to take the offered gift, and they "thanked Him for it."

"I could not help feeling that this must be indeed 'an unspeakable gift' when two poor lads might there and then so simply receive and blessed.—*Lady Hope.*

SELF-MADE?

A wealthy business man not long ago made a short visit to his native town, a thriving little place, and while there was asked to address the Sunday-school on the general subject of success in life. "But I don't know that I have anything to say except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheelwright's office when you were only ten—"

"So I did! So I did! But my mother got me the place, and while I was there she did all my washing and mending, saw that I had something to eat, and when I got discouraged told me to cheer up and remember tears were for babies."

"While you were there you studied by yourself—"

"Oh, no, bless you, no! Not by myself! Mother heard my lessons every night, and made me spell long words while she beat up cakes for breakfast. I remember one night I got so discouraged, I dashed my writing-book, ugly with pot-hooks and trammels, into the fire, and she burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled and then grew moist over the fun and pathos of some old recollection.

"Yes," he said, slowly, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday-school good. The second lot of apples I bought for peddling were specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down cellar and

filled my basket as usual.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they're gone I'll get some sound ones." Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen and was upon me.

"Ned," said she, in her clear voice, "what are you going to with those specked apples?"

"Se—sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "Oh, to think you could dream of such a sneaking thing as that!" Then she cried and I cried, and—I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles, but I wish you'd remind your boys and girls every Sunday that their mothers are probably doing far more for them than they do for themselves. Tell them, too, to pray that those dear women may live long enough to enjoy some of the prosperity they have won for their children—for mine didn't."—*Youth's Companion.*

THE RIDE ROB MISSED.

Rob and Bessie thought that none of their schoolmates had quite such a delightful play-room as they had in the roomy, sunshiny attic, where Rob could have his tools and pound away to his heart's content without anyone being disturbed by the noise.

Rob was very much interested in his work upon a ship he was building, and Bessie, with her doll in her arms, was intently watching him one afternoon, when mamma's voice was heard calling, "Rob, I want you, dear."

"Oh, mamma, what for?" and I am sorry to say Rob threw down his tools and pouted as if a big bumble-bee had stung his lips.

"I want you to go down to the store and get a spool of silk for me. Come right away, for I am in a hurry."

"I think it's just too mean," Rob grumbled, looking longingly at his unfinished work. "I could get this ship all rigged up this afternoon if I didn't have to stop. I do wish mamma had asked you instead of me, Bessie."

"I'll ask her if she won't let me go instead," said good-natured little Bessie, although she did not particularly enjoy the prospect of the long walk that warm afternoon, and, putting down her doll, she went down stairs. Mamma was quite willing to accept this cheerful little substitute, and a few minutes later Bessie was on her way to the village.

She had not gone very far before she heard the quick beat of a horse's hoofs, and, looking around, she saw her uncle Charlie driving down the road with his new gray horse.

"Heigho, Bessie! where are you going? Don't you want a drive?" he asked; and Bessie was glad enough to climb up by his side and go whirling along behind the swift horse.

Uncle Charlie stopped at the drug store and got some cool, foaming soda-water, and after Bessie had executed her errand he drove her home again and let her out in front of the gate.

Rob, looking down from the attic-window, saw the carriage stop, and ran down hastily to beg a ride for himself, but before he reached the front door Uncle Charlie was out of hearing distance.

"Oh, I wish I had a ride!" he exclaimed when Bessie told him what a nice ride she had enjoyed and how good the soda-water was.

"You would have had the ride," his mother

said, "if, when I had called you to do the errand for me, you had gone willingly without grumbling about the trouble it was to lay aside your play. I think the ride came as a just reward to the little girl who was so willing to go on my errand with no thought of the pleasure in store for her, but simply because she wished to be kind and obliging. You would have gone if you had known about the ride and the soda-water, but you were not willing to go to do an errand for me; so you cannot complain because you lost a treat you did not deserve."

And Rob admitted in the depths of his heart, although he would not say so, that, after all, his mother was right and Bessie had fairly earned the pleasure he had missed.

MINNIE E. KENNEY.

TWELVE OLD DRESSES.

"It's going to be a beautiful party, mother. There are to be twelve girls, and each one is to have a fairy lamp at her plate. Oh, no—not twelve, either; there'll be only eleven of us. Belle Marks won't go."

"Why won't Belle go?" asked Mildred Smith's mother.

"Because she has nothing to wear but an old dress—a real old muslin that has been washed and darned. All the rest of us have new dresses, and you know Belle would feel badly. We are so sorry! Everybody loves Belle, and she knows so many nice games to play."

"Couldn't you persuade her to go?" asked Mrs. Smith. "It seems to me she could have just as nice a time in an old dress."

"Oh, no, mother; she would feel queer. I offered to lend her a dress (I knew you would let me), but she wouldn't take it."

"I like her all the better for that," said the mother. "But, Mildred, did you offer to wear your old dress too? Maybe that would make her willing to go."

"Wear my old dress! Oh, mother, I don't want to do that."

"Very well," said Mrs. Smith, kindly, "I won't say anything more about it. When you get to have as old eyes as mine, little daughter, you will see that a fine dress is one of the smallest things in the world—a great, great deal smaller than giving anybody a single hour's pleasure. But perhaps I am asking too much to expect you to see that yet."

Mildred went off to school feeling very much stirred up in her little mind. The thought of the new blue dress, with its little frills of lace, was very tempting.

"That plain old white muslin is horrid!" she said to herself, "but then it would be so nice if Belle could have part of the fun too."

Was it a white angel that stood at the little girl's side and make it seem better to please dear Belle than to wear her pretty dress? Nobody saw the wings, but I believe an angel was there.

At the noon recess Mildred and Belle skipped up to Mary Clifton with bright faces:

"Oh, Mary," cried Belle gayly, "please ask me over again to come to your party; I want to say 'Yes' this time. Did you ever know anything so sweet?—Mildred is going to wear her plain old muslin to keep me from feeling badly."

"You won't mind having us in old dresses, will you, Mary?" asked Milly in a joyous tone. "We are going to carry big bunches of flowers out of my garden, and that will make us look fine, you know."

"Mind, indeed!" cried Mary. "I just believe—" She stopped short off, and, kissing the two little friends, hurried away without finishing her sentence.

But when the twelve fairy lamps were lighted, Mildred and Belle found out what bright idea had struck Mary, for all twelve little girls wore old dresses and carried bunches of flowers.

"Now, I am never going to mind about my old dress again," said Belle as she kissed the others good-bye. "You may all wear the newest sort of dresses after this, and when I put on my old white I will feel happy to think how sweet you all were to me about it. I'll just love the old thing."

ELIZABETH P. ALLEN, in *Olive Plants*.

THE OCCIDENT.

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COMMUNION SETS

A triple plated service of six pieces, worth in the stores \$25, we will furnish to churches for fourteen new subscribers. Send us fourteen names and the \$35 for a year in advance, and we will donate the \$25 communion service. Let small churches that can't get a club of fourteen write to us and we will make the best special terms with them that we can.

FELL ASLEEP.

When they stoned Stephen, the first Christian martyr, Luke don't tell us that he died, but that "he fell asleep." We would call the result of that stoning a violent death—a terrible death. But to him who saw heaven opened it was like the little child saying its evening prayer, and then going to sleep gently and sweetly. The early Christians when their friends were taken away did not think of them, and talk about them, as dead. In the Catacombs at Rome, where those who heard Paul preach entombed the bodies of their loved ones, the word "died" was never etched on the rocks. They regarded that subterranean burial-place as a cemetery—a chamber where believers slept, for the word cemetery means a sleeping-place.

Our modern cemeteries are heathenish. Their marble monuments tell us that, on such a day, this one and that one died. If the buried form is that of a Christian, the inscription shows how ignorant his friends are of the gospel in which he trusted. They inscribe over his coffin a denial of the Savior's statement that he has abolished death. What right have we to say that our Christian brother has died, when his Lord and ours declares that the believer in him should never die? Dr. Talmage strikes off this among his "Sparks from my anvil" in the N. Y. Observer.

Our departed Christian friends are more alive now than when they were with us. Why, if a man can live in this damp dark dungeon of earthly captivity, can he not live where he breathes the bracing atmosphere of the mountains of heaven? Do you think that Paul is as near dead now as he was when he was living in the Roman dungeon? Do you think that Frederick Robertson, of Brighton, is as near dead now as he was when, year after year, he slept seated on the floor, his head on the bottom of a chair, because he could find ease in no other position? Do you think that Robert Hall is as near dead now as when, on his couch, he tossed in physical tortures? No. Death gave them the few black drops that cured them. That is all death does to a Christian—cures him.

Even in the Old Testament death is spoken of as sleeping. And Paul tells of those who sleep in Jesus. This refers only to the body. In the resurrection the spirits that departed to be with the Lord when the body fell asleep will come with Christ. They will have been with him in glory while we were weeping around their tombs. All the New Testament writers regard death as practically abolished by the resurrection of Christ. It is not a destruction, but a translation like that of Elijah, and we should so think of it and so speak of it. A Christian's bed of pain is only his chariot of fire; and when he has gone up in it to heaven why should we weep? Suppose that Elisha, when he went back alone to Bethel, had gathered the sons of the prophets together, and said: "Let us all put on sackcloth and weep, for Elijah is dead."

Our Savior said: "I will come again, and take you to myself." This he does whenever a believer dies, as we term it. He comes for us as he sent for Elijah. Why, then, should we mourn? What, mourn because our dear ones, though absent from us, are present with the Lord? Mourn because our Lord and Savior has come and taken one of our friends away from toil and trouble, away into the light and glory of the celestial world and has left the cold clay for us to lay in its earthen chamber until the trump of

the archangel awakens it? Such weeping is selfish and it shows our want of faith.

If the saints could look down from their mansions in the skies upon the homes from which they have ascended and hear the bitter cries of their kindred, would they not feel like saying, "Children, what mean those tears? I thought that you loved me—that you would rejoice in my happiness. Don't you know that I am with our dear Savior, and that the body around which you kneel is only sleeping? Instead of weeping, you ought to rejoice. You ought to praise God for taking me to heaven. You ought to realize that I am here helping to prepare a place for you—that I am here waiting to welcome you to our new home."

Our Savior said, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" And surely, it seems as if we must answer "No" when we see how Christians feel in view of death, and what they say and do when their friends fall asleep in Jesus. Christ has conquered death, and God giveth us the victory through Christ. But instead of crying "Thanks be to God," we mourn and lament!

Let us try to get back to the apostolic idea of the falling asleep of the body and the soul's translation to glory and blessedness.

CONFESSIONAL REVISION.

The Free church of Scotland, by a vote of 413 to 130, appointed a committee to report on the propriety of a revision of the Confession of Faith, and also what changes may be deemed necessary. The majority was not agreed as to what should be done, but was in favor of the committee of inquiry.

This is a movement on the same line with that of our Assembly. But we have the subject overtured to the Presbyteries, which is better than a reference to a committee. In regard to the overture we notice that Dr. John DeWitt, in the New York Evangelist, makes a point worthy of attention. He suggests that with the expression of a desire on the part of any Presbytery that a change be made in any chapter or section of the Confession, there should be a distinct statement of the "formula" to be substituted for the old words. "Let us have samples, says Dr. DeWitt 'of the new or revised statements. If any one wants revision on any subject let him try his hand at a formula correlated to the formulas which he does not want revised.' This is a fair demand—it ought to be complied with.

We don't want any vague generalities, but something definite. Our impression is that when the advocates of a revision get down to the work of amending the system of doctrines which we call the Westminster Confession, they will find that it is much easier to criticize it as it is, than to make it just what it ought to be. No human statement is absolutely perfect and we are not sure that this is one of the cases where it is best to let well enough alone. However, the overture will bring the matter before the whole church, and the answers to it, if specific, will show what ought to be done, if anything. But let all who want revision tell us exactly what they want.

THE SABBATH OBSERVANCE QUESTION.

THE MOVEMENT GAINING GROUND.

In line with the policy inaugurated by the New York Central and Hudson River Railroad, and followed by the Lake Shore and Michigan Southern, Michigan Central, Bee Line, and other roads operating in connection with the Vanderbilt system, to discontinue, as far as practicable, all labor on their railways on the Sabbath, an agreement has just been reached to close all the city ticket offices in Buffalo on Sunday, from this time forth. This will give a large number of men an opportunity to attend church and secure a well-earned rest, and the railways interested are entitled to great credit for this movement. The example should be followed by every city in the United States.

Owing to the arrival of delayed trains it may be found impossible to close the depot ticket offices, but there is no reason why the city ticket offices of all the railways in the country should not be closed on Sunday.

Chicago and Buffalo have adopted the "Sunday Closing" rule. What city will be next to have its name placed on the new roll of honor?

Rev. J. Q. Adams of the Westminster church, returns from his vacation next week.

The first instalment of our report of the Sunday-school convention at Monterey is on page 4. Remainder next week.

Rev. J. B. Thompson, D. D., supplied the pulpit of Calvary Church last Sabbath.

Rev. E. Y. Garrett of Alameda, and family, are enjoying a month's vacation at Pacific Grove.

Rev. J. B. Stewart has full congregations both morning and evening at the First church. Dr. Mackenzie returns next week.

Rev. Franklin Rhoda, one of the recent graduates of the S. F. Theological Seminary, is preaching in the South San Francisco church to good congregations.

Ex-president Woolsey, of Yale College, died yesterday, in the 83rd year of his age.

The discussion on Parochialism, inaugurated by Rev. J. M. Thompson's paper, published last week, is continued by our friends Dr. Horton and Mr. Smith this week. The theme is practical. Let us hear from others.

We extend a cordial welcome to the newly organized church at Santa Cruz. We understand that Pastor Newell, of Santa Clara, will spend his vacation there ministering to it. But it will need a pastor early in August. May the Lord send it one after his heart, to feed it with knowledge and understanding.

The Annual meeting of the congregation of Calvary Presbyterian church will be held in the lecture-room on Monday evening, July 15th, at 8 o'clock, to receive reports, elect trustees, consider an Amendment to the By-Laws, and transact such other business as may come before it.

D. W. HORSBURGH, Sec'y Board of Trustees.
W. T. ROMAINE, Pres't.

Rev. John Mack, formerly of Snohomish, is now at Sumner, Ill., supplying the churches of Sumner, Union, and Gilead, Presbytery of Cairo. Union is a part of the field that he left nineteen years ago.

REV. J. A. TOWNSEND.—We find this local item in the Manitoba Mercury of June 15:

Rev. Mr. Townsend and family started on their journey to Turner, Oregon, on Wednesday, a large gathering of their friends being at the station to bid them farewell. On the previous evening Mr. Townsend received a pleasant surprise from the members of his congregation in the shape of a purse containing one hundred and twelve dollars. They intended to remain for a day or two in Vancouver to call on former residents of Manitou, and expected to reach their destination on Tuesday next.

It is a fact well known to the newspaper fraternity, that no reading matter is so acceptable to the average citizen of either sex as that which treats of crime and criminals.—Commercial Gazette.

If this statement is true, and it probably is, it is most humiliating. It is part of the proof of the doctrine of total depravity. But the "newspaper fraternity" should be an agency for reform. To pander to the taste of the low and vicious is simply to make the matter worse. But we are glad to know there are many people who will not allow certain papers, noted for their work in giving details of crime, to enter their homes. It would be well if this were the general rule. Our view is, that it is the duty of the press, both secular and religious, to lead, not follow, public opinion, and to lift up a standard that will elevate those who follow it.—Herald and Presbyterian.

JOHNSTOWN FUND.

We have received \$15.00 from the San Pablo church through the pastor, Rev. J. A. Gardiner, and paid it over to the treasurer of the fund in this city. Next!

THE TWO PRESBYTERIAN ASSEMBLIES OF 1889.

The New York Tribune has issued in a neat pamphlet of 96 large pages, its full and admirable reports of assemblies at New York and Chattanooga. Every intelligent Presbyterian ought to have this pamphlet. Price, only 25 cents. Address, The Tribune Association, New York.

PAROCHIALISM.

EDITOR OCCIDENT:—I have been much interested in Bro. Thompson's paper on "Our Ministerial Union." His ideas of the relations that should subsist between large churches and small ones I wish to emphasize with my lip as forcibly as I try to do in my act. Also the fraternal, sympathetic and helpful relation between brethren and on beyond this the cultivation of a spirit of repose among them, each feeling assured that his good name and best interests are as safe in a brother's keeping as in his own, I heartily endorse. If Bro. Thompson's ideas might prevail it would mark a great advance in the power and efficiency of our churches.

I may venture to suggest, in the spirit of free and fraternal discussion, what has evidently escaped the notice of the able essayist, and that to which neither he nor I may assent, that the impression created by the essay is that there is an unfortunate and aggravated condition of things of the nature of intense parochialism, of selfish building up of the strong with hard-hearted disregard of the weak, such as may be seen among speculators on 'Change, existing among the Presbyterian churches about the bay. To this I wish, as well for the essayist as myself, to enter my disclaimer. I do not discover such a state of affairs hereabouts as existing at the present time. So when the brethren in Oregon and those in the South and our friends of other denominations read this essay let them bear this in mind.

The wrong impression naturally arises from confusing true Presbyterian church and ministerial fellowship and union with the Monday morning preachers' meeting, and arguing that because the latter is poorly attended therefore the former does not exist. I fail to see any connection between the two. Any argument founded upon such connection breaks down because involving a glaring *non sequitur*. The place to look for evidence of fraternity and union is in the Presbytery, in the Home Mission Committee and in the open field of operations. I can very easily see how there may be great activity on these blessed lines in these places while the Monday meeting shows no life; indeed it may be emptied of its life and significance by these activities and may be sloughed off as a mere non-essential, kept up for its own sake by force of the faithfulness of a few, yet furnishing a rallying point for us all when some really vital matter calls for attention. Its value is mainly potential and occasional, rather than actual and constant. For use when we much need it we may well sustain it between times, and we all honor and encourage those faithful brethren who take it upon their hearts and consciences. But some of us, and especially those who represent the large churches, whose absence is made to argue lack of interest in the weak, are freighted to the water's edge, are driven to the last element of strength, mentally, spiritually, sympathetically, physically, to whom a Monday morning meeting calling for thought is an added and extravagant burden, the only alternative being to go with a vacant mind, which lets the discussion down into drivel not worth the time consumed in saying it. Ordinarily the time is much more profitably spent in the silence of nature, apart from tongues, tongues, tongues, bathing the senses in billows of quietness, cooling the soul, the essential being, in refreshing vacuity, while the wind sighs through lofty tree tops, the crooning ditty of nature, our mother nurse. Here new strength is gathered for the defense of the weak in the great conflict that never ceases, new nerve to plan and provide for the benefit of the weak and to attend to all of the multiplied duties that the weak know little about.

How the strong churches help the weak on the west side of the bay I cannot say with accuracy, but on this side there is no lack of union or of fraternity. I can speak of the noble record of the first church of Oakland, because I know intimately what it has done by obeying the word of Nehemiah that each man build over against his own house. The second church was helped by the first out of its hall into possession of a lot and of a building, making it possible to command so excellent a man as their most worthy pastor. Of course this carried with it a goodly number of members from the first to the second. The first church of Berkeley was enriched

by the gift of a half dozen of the best families any church could wish. With the coming of the Brooklyn church, west of the canyon, the first church gave them a host of grand people who stand most loyally by Dr. Chapman. Some of these recent additions joined others direct from the first church and started the Centennial church. A few have left the first church and gone into the Temescal church. And on every side money has been given, of which no note has ever been made, to aid weak institutions. Finally Bethany mission has been located and housed at a cost in round numbers of four thousand dollars. And all is love and peace among these brethren and churches, while the old first is fuller of people than ever, has more members, gives more money to all forms of charity than ever, is united, peaceful and prosperous. The area of pastoral visitation is contracted much to the advantage of pastor and people. This is Bro. Thompson's idea, giving increases, the blessing is blessed, the church that keeps sight of itself as the one only factor of note dies of dry rot ultimately, as it ought to do, has no friends while it lives and no mourners when it is dead.

FRANCIS A. HORTON.

PAROCHIALISM AGAIN.

DEAR EDITOR:—We admire the thorough paper of Rev. James Thompson before the Union. It goes to the core. Each parish fondles and idolizes its pastor and each pastor is wrapt up in his parish. This is right, but not at the expense of the brotherhood. Allow two suggestions. A more fraternal spirit is eminently desirable. Would not an all-round exchange of pulpits be an advantage? It is done in some other cities I know. During the past year I have had eleven exchanges; two of them with brethren of other communities.

One suggestion more: Mr. Thompson, I think, underates the *place* of meeting. I for one protest against a church-room for ministers on Mondays. If they could have a rendezvous at Haywards or Berkeley Hills or San Rafael Valley—if a brother who has any real estate would invite us to the grounds and provide lunch with a view; and if the brethren should pitch quoits, preparatory to a discussion on theology, not only would the day be sensibly spent outdoors, but such a game would tutor some of the rambling members to have an aim in their remarks.

J. C. SMITH.

SCIENCE AND RELIGION.

SIR WILLIAM THOMPSON.

Rev. H. C. Minton writes from London on May 27th as follows:

Last Thursday I was present at the anniversary meeting of the Christian Evidence Society in Lower Exeter Hall, presided over by Sir William Thompson. It was a great pleasure for me to be there. Sir William is certainly one of the highest, if not the highest, among the living authorities in the scientific circles of the day and it was something to hear him preside at such a meeting. He is an exceedingly modest man and said that he had consented to preside only on condition that he would not be expected to make a speech. Nevertheless he *did* speak and my pencil flew to catch his words. They are worth gold and I thought to myself after hearing him affirm his simple trust in Christ and his profound conviction of the truth of the Bible—dwelling especially on the question of creation and origin of life. What of those poor shivering men of science (?) all over the world who don't know the alphabet of Sir William's science, whose profound attainments forsooth, obscure their vision of the Creator and enable them to boast in the name of agnostic or atheist.

Sir William said that for the last forty-three years he had made the laws of dead matter the special study of his life, but suppose I turn to my memorandum and quote literally a few sentences from his remarks. "There seems, in certain quarters to be a suspicion that science has discovered some way of explaining the phenomena of nature without belief in God. I must say that I have never had any occasion to think so."

The scientific man is honestly struggling with dif-

iculties and when he says he does not believe in a creative power, he does not express his mind clearly. He is out of his depth. We do get out of our depth sometimes.

True science does not lead men to believe that everything about us is the result of fortuitous concourse of atoms. Think of stones discussing with each other whether or not they will fall according to the law of gravitation. *The thought itself is a contradiction.* (This he spoke twice with great emphasis.) "No, the reverent conclusion of science is that there is something absolutely and transcendently beyond mere dead matter."

And this not from a bishop, or a school teacher, or a rattle-brain erratic, but from the lips of the man who speaks cautiously because he knows that his sayings are taken as the dicta of science and whose name shall stand in the future alongside of such as those of Newton and LaPlace, and will be forever associated with such achievements of civilization as the laying of the Atlantic cable and the accurate use of the mariner's compass. And yet men say that science has killed religion.

DR. CHAPMAN IN DAYTON.

Rev. Dr. E. S. Chapman of East Oakland received a rather extraordinary welcome during his recent visit in Dayton, O. The Dayton Journal of June 17th, says:

"The visit of Rev. E. S. Chapman, D.D., to this city has been an inspiration as well as a rare pleasure to all our Christian workers. During his nearly eight years pastorate over the First United Brethren Church he won the hearts of Christians of every denomination, and on his return for a brief visit every hand was outstretched in welcome and every home offered him its hospitality. Indeed, the urgency of his many friends has made this feature of his visit almost a burden. Dining at one place he has been hurried elsewhere to supper, and thence to some informal reception, until he was as difficult to find as the traditional needle in the hay-stack.

"It was not to be expected that the public would consent to have him thus secluded by the few, and the demand to hear him from the pulpit has added to the exactions laid upon him. Yesterday morning he occupied his old pulpit in the First Church and preached a powerful sermon, taking as his text the passage from I Corinthians, 'But this I say, brethren, the time is short,' dwelling particularly upon the last four words.

"The edifice was crowded to its utmost capacity, extra chairs being utilized in the aisles."

MINUTES AND REPORTS.

Ministers and clerks of sessions of vacant churches desiring the annual reports of the Boards of the Presbyterian church in the U. S. A., for 1889, bound in cloth in one volume, can secure the same by forwarding twenty-five cents to the Rev. W. H. Roberts, D.D., Stated Clerk, 950 Gilbert Ave., Cincinnati, O. The Minutes of the Assembly will be published about August 1st, and both Minutes and Reports can be secured by ministers, bound in cloth, for fifty cents.

A JAPANESE COMPOSITION.

SIR WALTER AND THE LION.

England went to attack Turkey, when he refused to let in the foreigners to his country.

Among the English soldiers was the man who is called Sir Walter.

One day while he was crossing the desert, he immediately heard a voice of scream. Softly following to its direction, he soon discovered the lion that was suffering with immense snake winding around the body, and the lion seemed just begging the relief of him, so he soon cut the snake in pieces which rolled on the body, and saved his life.

Hereafter Lion became the pet of Sir Walter, and always was following like a dog. The Lion is the King of beasts, so it seems, hurts the men as much as can, but he never hurt Sir Walter at all.

The war finished, and time had come to say the farewell to ever loving Lion, but he did not want to leave Lion only, so he went to the Captain and requested about the Lion's going with him, and gave him many gold, but did not permitted, so he obliged to leave Lion.

The ship was sallied out just in same time the Lion was seeing at him from the sea-shore with sadly view. Immediately the Lion jumped into the sea to go to Sir Walter, but the ship was sailing fast with great verocity though he wanted to go after Sir Walter. Finally it could not reach so that he drowned into the midst of the sea. Oh, how he was a sweet Lion.

Even the Lion don't forget the kindness of Master, so if we are not help each other we must ashamed to this Lion.

Another girl wrote:

That Lion enjoyed very much, hid his previous cruel, shook his tail like dogs, acted very lovely, and did not harm men at all, so became in favor.

BOOK TABLE.

DAVID AND HIS TIMES. By Rev. William J. Doane, M. A., of Ashen Essex. 222 pp. 12 mo. Price \$1.00. A. D. F. Randolph & Co., New York.

This is the latest issue in the series entitled "Men of the Bible." It is well written and presents in a continuous narrative with pictorial power the career of the shepherd boy who became King of Israel.

THE TREASURY for Pastor and People for July shows no sign of wilting under the summer heat. It is a capital number throughout, including a sermon by Dr. J. H. Barrows for Independence Day Service. An excellent portrait of Dr. A. McCullagh of Brooklyn, with a view of the Ross Street Presbyterian Church of which he is pastor, are the illustrations. His Biographical Sketch by Rev. W. Hageman will be read with interest. The initiatory sermon on The Condition of Celestial Kingship, is by Dr. McCullagh. Two more full sermons are by Dr. J. P. Greene and Prof. Marvin R. Vincent. The leading Thoughts of Sermons by Drs. Van Dyke, R. S. Storrs, F. B. Meyer, J. G. Haigh, are fresh and suggestive. Professor A. McKnight's articles on the Doctrine of Eternal Punishment, shows great intellectual force and originality. Dr. A. T. Pierson, on Intellectual Honesty, exhibits some skeptics in no enviable light. Notes and Suggestions for the Prayer-meeting, by Rev. J. L. Hill and Some Elements of a good Prayer-Meeting, by Rev. J. Stephan, will be very helpful to pastors and others. The Blessings of Head-Winds, by Dr. Cuyler, will throw light on many dark places in the Christian life, and Family Prayer, by Dr. Tappan, may awaken thoughts about this duty. The Questions of the Day are ably treated by several writers on Romanism in the Church, State and School. Dr. Moment's Sunday-school Lessons expositions are always able. Editorials are on Selfishness in Pleasure. The Prayer-meeting Keynote, A Live Membership, Sowing Beside All Waters, The Utilized Energies of Woman. A Sabbath School Dinner for Poor Children. All other departments well sustained. Yearly, \$2.50; Clergymen; \$2.00; single copies, 25 cents.

E. B. TREAT, Publisher,
5 Cooper Union, New York.

CURRENT DISCUSSIONS IN THEOLOGY.—By the Professors of Chicago Theological Seminary. Vol. VI, 1889, Pp. 473, \$1.50.

The average minister or student of ecclesiastics cannot afford to read all the volumes that are yearly issued even in this country, much less, in addition, those that are published abroad in other languages. Many have not the time; many more would have to wait for translations. And yet it is incumbent upon those who have to preach and to guide the thoughts of others in matters of doctrine, that they should know what are the latest researches and the latest thought. Men cannot be leaders in opinion who are always belated in knowing what discoveries have been made and what results reached. It is too late to take up a topic for the purpose of guiding judgment upon it, after it has come to be common property. There is, therefore, need that one shall be able to avail himself of the wider outlook of others. He will be laid under great obligations if he can have before him a careful summary of the theological literature for the year, duly classified and characterized. Having this, he can easily decide what books he should and should not read—what are indispensable, what are profitable, what are pleasant, and what are useless. Just such a help it at one's hand in CURRENT DISCUSSIONS. It is a summing up of the labors of theologians and critics—a Report of Progress for the year. The various departments of exegetical, historic, systematic, practical, and pastoral theology will be found to have gathered in them a review of all the works worthy of note issued during the last twelve months. While a vol-

ume covering so wide a range must necessarily content itself with giving only enough of a review of each book to enable one to know its scope and character, yet enough of the fruits of the latest investigation is laid before the reader to make the work immediately profitable.

Congregational Sunday School and Publishing Society, Congregational House, 175 Wabash Avenue, Boston, Chicago.

THE LINCOLN HISTORY.—The closing chapters in "The Century." The great success of the serial.

Following upon the July chapters of "The Life of Lincoln"—which, as already announced, describe the President's nomination and Mr. Greeley's self-suggested peace trip to Niagara—there will probably be only six more installments of this remarkable history in *The Century* series. It is said that these concluding chapters deal with the most important and absorbing personal and political topics, to which Messrs. Nicolay and Hay bring a vast fund of special information. Lincoln's sagacity in dealing with men and measures (and occasionally his humor) come out in strong relief in the chapters that give the inside view of the attempt of the radicals to defeat the renomination of the President, of the disagreements resulting in Cabinet changes, of Chase's appointment to the chief-justiceship, and of the executive dealings with the "copperhead" conspirators at the North. No part of the work will attract wider attention than the account of the measures adopted by the religious denominations in support of the Administration, and of the sympathy and wisdom with which the President met the suggestions of the churches. Of the interest of the last three installments, it is only necessary to say that they cover the period from the second inaugural to the death of Lincoln and the collapse of the rebellion.

The publishers announce that the back numbers of *The Century* from November, 1886, containing the installments of the Lincoln History, are now all in print and can be supplied to those who wish to complete their sets. Of several of these numbers two hundred and fifty thousand copies have been printed.



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Dentists clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floors. Painters to clean off surfaces. Surgeons to polish their instruments. Ministers to renovate old Chapels. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sextons to clean the tombstones. Carvers to sharpen their knife. Artists to clean their palettes. Mechanics to brighten their tools. Hostlers on brasses and white horses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink.

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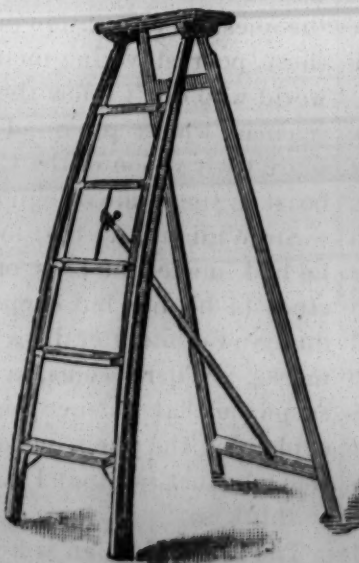
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ARE FOREIGN MISSIONS A FAILURE?

MRS. L. P. CRAWFORD OF PASADENA.

(Continued from last week.)

Sometimes we even hear this assertion: With all your time and money and efforts given, your work in foreign lands has not been adequate to the outlay, including the privations and sacrifices endured. To answer this question let us briefly look at the history of the work. As we have not time to take the whole field—which is the world—let us consider our oldest mission, India, and one of our youngest, Japan.

Using the testimony of high officials, who were not especially interested in the work, but who living among the people, know to a certainty whereof they speak. We quote from an address made by

SIR HERBERT EDWARDS.

"God is forming a new nation in India. It is clear to every thoughtful mind that while the Hindoos are pulling down their own religion, the Christian church is rising above the horizon. Every other faith in India is decaying. Christianity alone is beginning to run its course; it has taken long to plant, but it has now taken root, and by God's grace, shall never be uprooted. The Christian converts were tested by persecution and martyrdom in 1867 and they stood the test without apostasy, and I believe if the English were driven from India tomorrow, Christianity would remain and triumph."

SIR DONALD MCLEOD,

once Lieut. Governor of the Punjab, said, "There is no real foundation for the impression that missionaries have not produced results adequate to the efforts which have been made, and those who hold such opinions know but little of the reality."

THE NATIVE PRINCE OF TRAVANCORE, in a popular address delivered in 1874, said, "Where did the English people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them, and now they bring it to us and say, 'This is what raised us; take it and raise yourselves.' They do not force it upon us as did the Mohammedans their Koran, but they bring it in love and translate it into our language and lay it before us and say, 'Look at it, read it, examine it and see if it is not good.' Of one thing I am convinced, do what we will, oppose it as we may;

it is the Christian Bible that will sooner or later work the regeneration of the land. I am not a Christian. I do not accept the cardinal tenets of Christians as they concern man in the next world, but I do accept Christian ethics in their entirety. I have the highest admiration for them."

We might quote from many others that bear the same testimony.

In the land of the Indies lie buried more than 600 Christian missionaries. Have they died in vain? Rather have they not "prepared the way of the Lord and made straight in the desert a highway for our God?" The glory of the Lord shall yet be revealed in India, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

From 1813, the year when Parliament interposed in behalf of missionaries and largely removed the difficulties which Cary, Marshman and others encountered under the administration of the East India Company, to 1881—68 years—over half a million were converted from heathenism to the Christian faith. Is that failure?

God works according to a higher arithmetic than man. Who can limit His power? "Pagan Rome became Christian Rome; Pagan England became Christian England, and heathen India will become Christian India."

In 1640 the Catholic missions that had been established in Japan by Francis Xavier in the middle of the sixteenth century were, because of their supposed designs upon the empire, completely overthrown, and the faith taught was, with terrible persecutions and massacres of their converts, crushed to death. Edicts were issued, forbidding Japanese on any pretext leaving their country, and decreeing: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

And Japan was closed even against vessels of commerce until the middle of this century. In 1852, in consequence of complaints as to the treatment of American seamen who had been wrecked on the Japanese coast, the United States sent Commodore Perry to demand protection for American ships and their crews and to secure, if possible, a treaty for the purpose of trade. It was on a Sabbath day he cast anchor in the bay of Yeddo. Laying his Bible on his capstan, over the stars and stripes, he, with his crew, made the bay of Yeddo ring with this first Christian hymn:

"Before Jehovah's awful throne
Ye nations bow with sacred joy,
Know that the Lord is God alone,
He can create and He destroy."

It was the signal for a peaceful conquest. Japan's ports were opened to the world and to the evangel of God.

When the solitary convert of 1865 had grown to eleven, the first Christian church in Japan was formed in Yokohama only fifteen years ago.

That little band has grown to almost twice as many thousand, and that one church to nearly 200. The transformation of Japan is the wonder of the day. So fresh in the minds of my hearers is her history, one need not dwell on her regeneration, only perhaps to freshen your minds as to the wonderful results in the increase of Christian converts. There were, in 1885, 13,000 native Christians while the total gain in the Protestant church in 1888 was about 6,000—500 a month. Of the transformation of Japan since Christianity was introduced, in regard to her intellectual, moral, or social life, I have not time to speak.

Dr. Gracy says, "It is possible Japan may become Christian by royal decree in a day."

At Tokio, Feb. 12th last, a new constitution was promulgated by the Mikado containing this clause: *Liberty of religion: freedom of speech, and right of public meetings be established.* "The isles of the sea shall wait for His."

The praises we sing to our God this afternoon will ere they die from our lips, be carried by the evening breeze on the track of the flying sun toward the isles of the sea. In the late night when we are forgetful of all things, the strain will still be rolling along. The Christian converts in Japan and China will take up the song. India and Ceylon will waft it westward. Eastern and Western Africa will catch the echo, sending it back to America in one glad thanksgiving for all she is doing for her dark brother. Not one hour of the day but from some land is heard the glad hallelujah, "Praise God from whom all blessings flow." Not more glorious, not more beneficent is the track of that life-giving sun, than is this chorus of glad hosannas that encircle the globe.

Are foreign missions a failure?
Written for our Annual Assembly held at Los Angeles.
April, 1889.

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News of the Churches

HOWARD CHURCH S. F.—On Sunday evening Rev. M. N. Cornelius spoke to a very large congregation upon the subject of theatre going and dancing. In relation to the former, he said he saw no harm in attending the grand old plays of Shakspeare under proper conditions. But the modern theatre has arrayed itself against the church, by keeping open on Sunday; it has introduced plays of an immoral character, and it has immoral actors on the stage, and until these conditions are changed he advised Christians to keep away. In relation to dancing he condemned the public ball as immoral, and the waltz as indecent, but dancing among young people well acquainted and with proper surroundings he said was a reasonable pleasure.

The singing at Howard church is becoming a very marked and excellent part of the devotional exercises. They have a splendid choir.

R.

SANTA CRUZ.—Church organized June 30, '89, with 30 members. Three were received by examination, two were baptized. One infant baptism. The prayer-meeting and Sunday-school are very precious. Elect ladies from the Oakland First and East Oakland Presbyterian churches, temporarily in this city, have helped our ladies greatly in preparation for this work. An earnest spirit of consecration and of service pervades the entire church. The Y. M. C. A. Hall furnishes us comfortable accommodations at a moderate cost, with many of the hallowed associations of a church building. Bros. Geo. W. Alexander, John P. Twist and A. M. Johnston were elected and installed Ruling Elders: the two former had been elders in other churches. Bros. Gavin Atchison and Gilbert Goodwin were elected and installed Deacons. After a full month of labors together we are confident of great prosperity and usefulness for this church. Rev. R. S. Symington was present and assisted greatly in the organization, and in the communion service following.

F. D. S.

WOODBRIDGE, CAL.—Rev. Dr. Steen and family, Prof. E. P. Morey and sister, and Miss Alice K. Gingrich, the accomplished teacher of music in the college, returned home last Saturday evening from an extended visit to the Yosemite Valley. They all speak in terms of highest praise of its wonderful scenery. Dr. Steen, who has traveled quite extensively in the East, says he saw nothing in Switzerland equal to it.

OREGON, MYRTLE CREEK.—Rev. C. C. McCarty has just retired from this genuinely Home Mission field. In the face of peculiar difficulties he has done a good work. We are sorry to lose him. This new Presbytery of Southern Oregon cannot spare any of its workers. It very much needs two or more new men. Who will hear our cry for help?

F. G. STRANGE.

Ashland, Or., June 25, '89.

SOUTHERN CALIFORNIA ITEMS.

THE PRESBYTERIAN ALLIANCE.

Our churches of Los Angeles and vicinity were invited to be present at a popular meeting of the Alliance, Tuesday evening of this week, at the First church. Several pastors were absent from the city, but the congregations were pretty well represented, and even from Pasadena a small delegation was present.

The Rev. Dr. Weller presided, and made an excellent point in speaking of the happy effects that might be secured to us as a denomination if the enthusiasm of individuals for their particular churches could be fused together and brought to bear upon the interests of the whole church in this city and in its suburbs. The Rev. Dr. Chichester read 1 Cor., 12, concerning

"diversities of gifts, but the same spirit," and followed with thanksgiving to God for Christian unity in the world, as well as for the gifts granted to our portion of "the body," pleading, also, that those gifts might be so improved by individuals and churches that the work committed to us in this locality might be greatly advanced.

The Rev. Mr. Russell spoke, as Dr. Blakie afterwards said, "most clearly, forcibly and eloquently," as to the meaning and objects of the Alliance, and the best methods of promoting its interests. His treatment of the subject was exhaustive. We hope a full synopsis of his remarks may be published. The ball was kept rolling in a most effective way by our honored guest, the Rev. Dr. Blakie. While urging Catholicity, there was no reason, he said, why we should not be loyal and enthusiastic Presbyterians. He called attention to the fact that men of profound learning, like Dean Stanley, the Bishop of Durham, and others of the Anglican fold, candidly and gracefully acknowledge that the government of the apostolic church was presbyterian in form, and that the words bishop and presbyter, in the New Testament, refer to one and the same office. The good Doctor rejoiced in the effort here made to secure more unity and greater efficiency among our churches, and in closing exhorted us to guard against the temptation, especially strong in this State, to disregard the sanctity of the Lord's day, the strict observance of which had ever been a source of strength and blessing to our denomination.

After the speeches a number of people remained for social converse. The effect of the meeting was excellent. Perhaps the next one might be made still more interesting if held in some public hall, with short talks from laymen, as well as pastors, and just "a little something" to promote sociability.

SPANISH SCHOOL.

The closing exercises of this institution, now in its fifth year, took place at Boyle Heights, Tuesday afternoon of this week. Among the visitors were ladies and gentlemen from our churches, and a number of Mexicans—relatives and friends of the pupils. The recitations and singing of the pupils gave much satisfaction. Mrs. Russell, wife of the pastor of the First church, spoke a few words of encouragement, and closed by offering a prize of five dollars for best scholarship and deportment during the coming year. The same amount was promised by Mrs. Elderkin for the most regular attendance. The pastor of the Spanish church offered a like sum, to be equally distributed among five children, who, failing to secure either of the first prizes, should distinguish themselves as to scholarship, attendance and deportment. Mrs. Huyser promised to give two dollars to each child who should commit to memory the Shorter Catechism; and Major Elderkin, U. S. A., offered a dollar to every pupil who would bring in a new scholar "who would stay."

The Rev. Mr. Bransby addressed a few appropriate words in Spanish to the children, and hoped they would not forget their own beautiful language. Miss Boone was warmly commended for her faithful and successful work in the school, and to Mr. Goodman a vote of thanks was passed for his kindness in giving the children instruction in music. The Rev. Mr. Boal closed with the benediction, and presents provided by Mrs. Elderkin were then given to the children, who also had a little treat furnished by Miss Boone.

MINISTERIAL UNION.

The meeting on Monday was the last of the season. A paper was read by the Rev. Mr. Merwin on "Romanism on the west coast of South America," showing its attitude there towards civil government, morals, Christ and evangelical workers. The discussion which followed had reference to Romanism in this land, the prevailing sentiment being that as ministers we owe

it to Christ to be outspoken in regard to the political and spiritual dangers of the Romish hierarchy.

The next meeting was appointed for the first Monday in October.

ANOTHER "MINISTERIAL UNION."

The Rev. W. S. Young, of Boyle Heights Presbyterian church, was united in marriage on Tuesday last, at Riverside, to Miss Adele C. Nichols. The Rev. J. S. Gilfillan, an old friend of the groom, performed the ceremony, in which he was assisted by the Rev. Dr. Hutchins, the bride's pastor, and by the Rev. J. C. Hunt of Riverside. Last evening the ladies of Boyle Heights church gave a reception to their beloved pastor and his estimable and accomplished wife. The latter soon leaves for Europe and the Holy Land, from whence they are expected about the end of this year. The Rev. Mr. Cockins has been engaged to supply the pulpit.

MISCELLANEOUS.

The managers of St. Paul's Hospital, of Los Angeles, have recently proposed to turn this institution over to the evangelical churches of the city for a Union hospital. A meeting of pastors and laymen was held yesterday to take action in the matter.

People in San Gabriel valley are cheered by the fact that the Australian lady-bug is thinning out the white scale pest very rapidly and decidedly. We saw this week an orange orchard of 3000 trees, where her ladyship is voted a success.

Near "the Mission," at San Gabriel, evangelical services are to be held to-morrow in Spanish, at the request of a few Mexicans.

A. M. M.

SOUTH PASADENA, Cal., June 29, '89.

MINISTERIAL ASSOCIATION.

Rev. L. M. Schofield presided at the meeting of the Presbyterian Ministerial Association in Calvary church on Monday morning, when the consideration of "Obstacles in the Way of Ministerial Success on This Coast, with the Means for Overcoming Them," was resumed, the discussion being opened by Rev. A. J. Kerr, and participated in by Rev. Messrs. Thompson, Woodworth, Lounsbury, Alexander, Dickson, Stewart, Cornelius and Blake.

Much of the discussion was simply an elaboration of what was said upon the subject last week. Rev. Dr. Stewart, however, thought that the tendency, especially in the large cities, to centralization, and to the building up and maintaining of large religious corporations, with the resistance of anything like a distribution of the working forces, was a loss of power to the church as a whole. He favored an increase in the number of the churches, by colonization, so as to bring more of the membership into active work, and supply every needy neighborhood with gospel privileges.

Rev. Mr. Woodworth thought the obstacles were about the same here as in other portions of the country, such as worldliness—a love of present enjoyment, with an unwillingness to relinquish what is known to be wrong, and a fear that the giving up of much that is not yet felt to be positively sinful will be demanded as a condition of conversion; indifference, so natural when no interest in religion has yet been awakened; the obduracy of the human heart, and the willful unbelief that refuses to consider the evidences of the truth, no matter how plainly presented. These obstacles are aggravated to a considerable extent among us by what may be called a congestion of concrete wickedness and worldliness, and skepticism, in every form, which have been sloughed off or thrown out by the centrifugal moral and social forces operating upon them elsewhere, these elements being caught here as in a sort of eddy, where, however, they are kept whirling round and round, so as to remain out of reach, until they are again thrown out

and entirely disappear. Again, the unsettled state of society, and, to a great extent, of almost everything else; the personal independence which prevails here, individuals not feeling responsible to the social body as in older communities. We are not in the habit of inquiring into the antecedents and the private life of men very closely, so that many among us are leading dual lives, and so of course practicing a continual deception and imposition.

The laxity of discipline in the churches, growing out of the anxious desire and eager effort to increase and maintain the membership, with the looseness and meretriciousness in preaching and in methods of operating to sustain churches and make them attractive, so often witnessed. All these are hindrances which must be met, and the true way to overcome them is by perseverance in earnest, faithful preaching of the gospel, and warning men of the danger of a continued life of sin.

Next Monday the discussion will be upon the question of establishing a Presbyterian College in Central California, with Rev. J. M. Thompson to open.

SACRAMENTO.

At a meeting of the Fourteenth Street Presbyterian church called at the request of the pastor, Rev. George R. Bird, the following resolutions were adopted:

Whereas, the Rev. George R. Bird having voluntarily requested a meeting of the Presbytery of Sacramento for the purpose of disposing of his application for release from the pastorate of this Fourteenth street church, because he feels that he has fulfilled his mission among us, and can therefore do greater good for the cause of religion and for himself in another field. Therefore be it resolved: That in failing to oppose our pastor in his request to Presbytery, we, his people, are only influenced by his own earnest request. That we deeply deplore the severance of the relation existing between us."

"That during the past six years Mr. Bird has gone in and out before us a consistent, consecrated Christian. As a man like Enoch, one who walked with God; as a pastor like St. Paul, for verily 'he has known nothing among us save Jesus Christ, and Him crucified,' and he has preached nothing to us save the gospel of Christ, the power of God unto salvation." Therefore we do tender to him, as members of the flock, which, as an under shepherd, he has so faithfully led and fed, our thanks, our love, and our prayers that God be with him (and his family) to bless and prosper him as he goes elsewhere to some more fortunate charge."

"Which said resolutions were unanimously adopted and ordered spread upon the records of the church."

"After which action Felix Tracy and Wm. Ingram, Jr., were unanimously elected Commissioners to represent the church at the meeting of Presbytery aforesaid."

The following from the *Sacramento Daily Record-Union*, June 28th, 1889, illustrates the regard for Mr. Bird entertained by Presbytery:

"The Presbytery of Sacramento met yesterday at the Fourteenth street Presbyterian church to consider the resignation of the Rev. George Bird as pastor of that church. Felix Tracy and William Ingram, Jr., appeared as Commissioners on behalf of the church, and presented resolutions expressive of the high esteem in which Mr. Bird is held by his congregation.

The Presbytery considered the resolutions, heard both Mr. Bird and the Commissioners, and after deliberation resolved with much regret to accept the resignation and dissolve the pastoral relation. Expressing the views of the Presbytery, the following resolution was unanimously passed:

"On accepting the resignation of the Rev.

George R. Bird, the Presbytery desires to put on record its high appreciation of the faithfulness and ability with which Bro. Bird has discharged every duty naturally incumbent upon a minister of the gospel. Bro. Bird retires from the field with not only the respect and devoted affection of the church and congregation, but with the honor and esteem of the entire community. The Presbytery greatly regrets the necessity of the dissolution of a tie that has been to its entire membership one of confidence and love, and gladly bears testimony to the utmost faithfulness on Bro. Bird's part to the cheerful discharge of every duty as a fellow presbyter and co-laborer in the gospel, and sends with him to any field of labor to which the Master may direct him, its ardent prayers for his prosperity and success."

Mr. Bird leaves his present charge to seek some relaxation and a change of climate, which seems to be necessary under the present condition of his health.

SYNOD OF COLUMBIA.

I've been thinking that a statement of me facts in regard to the Synod of Columbia, though familiar to many of your readers, may nevertheless be helpful in refreshing our memories and renewing our interest in the great work of the Synod, and perhaps increasing our energies in its establishment. No church can afford to stand still, neither can a Presbytery or Synod, especially like this, without peril to its cause.

The Synod of the Columbia is by far the largest in territory of any in the United States, including in its bounds Alaska, Washington, Oregon and a part of Idaho. Washington Territory is itself as great in extent as all the New England States. Oregon, which is a third larger, covers more territory than the three States of Delaware, Pennsylvania and New York put together. The whole Synod, however, covers an extent of territory coterminous with all the United States east of the Mississippi river, or in round numbers nearly 800,000 square miles, of which Alaska includes the greater part.

In this territory there are at present six Presbyteries, two of which have been erected within the last two years. There are something less than 150 churches, only 9 of which are self-supporting, and only 5 of these paying more than home missionary salaries. There are about 125 ministers on the Synod's roll, with about 100 of them in actual service. The population, especially of Oregon and Washington, is rapidly increasing, and eastern people are enthusiastic in their inquiries about the country, and many preparing to come in the near future. In view of these facts does it not strikingly appear that the harvest is great and the laborers few?

Because of this and similar conditions in many of the western States and territories a resolution, looking to the appointment of Presbyterial missionaries in such large home mission Presbyteries, was introduced without success (though receiving a hearty vote) at the recent Assembly that the work might be more vigorously and effectively pushed, and thus the Master's command more fully met. To impose so large a task on one man as a Synodical missionary is more than justice could ask. No man is better capable and more willing to meet the demands of this field than Bro. Gunn, our S. M., who by his faithfulness and efficiency has put our work through the help of the committees, in such good shape. Yet he has not done all he has seen to do and has in his heart to do, because of the magnitude of the task. However I've been assured in personal conversation with the secretaries and other members of the Board of Home Missions that any help we need in the Synod, will be freely granted by them. The fact that they have granted more than \$55,000 to carry on our work this last year is sufficient proof that they are ready to stand by us in any methods

we may propose to prosecute our work. There are already some measures on foot in one of the Presbyteries looking to the division of the Synod which will probably be brought forward this fall, and will, no doubt, meet the approval of other Presbyteries and will be a means of facilitating our missionary operations in the future. At all events these are matters worthy the careful consideration of the members of the Synod, and should lead to an intelligent solution of the problems before us in this line of work, and I bespeak for the whole subject the conscientious action of the brethren interested.

W. O. FORBES.

INVERNESS.

Pt. REYES, CAL., June 29th, 1889.

To the Editor of the "OCCIDENT;" This resort seems already to have become a fixed fact. For two months past the projectors have been running Saturday excursions that people might see what kind of a place it is. None of the excursionists seemed to have dreamed beforehand so desirable a place for a summer home could be found so near San Francisco. I will not undertake to describe it, for that the Real Estate Agents, wise in their generation, have already done in your advertising columns. What the excursionists think of it, however, may be inferred from the fact that nearly a hundred of them are already camping on the grounds, and as many more are expecting to be here with their tents within a fortnight.

To-day, for the first time, lots were offered at auction, and sold for what I consider fair prices. The wise ones assure me that the values will be largely increased as soon as ground is broken for the grand hotel. Lots were sold with the assurance that the hotel will be commenced, as soon as the preliminary arrangements, (which have already been begun), are completed, so as to be ready for boarders early next summer. This fact, of course, guarantees the erection. Water also is to be piped to every street.

Among those who have bought lots here are many whose names are familiar to your readers, as follows:

Rev. Jno. Carrington, Chas. Faigle, T. A. Robinson, Vincent Bellman, Mrs. J. Cullen, Wm. Youngs, A. F. Spear, J. S. Thompson, S. Hackley, C. K. Clark, J. A. Squires, Edwin S. Irvin, Rev. J. Q. Adams, W. J. Gardner, R. Raymond, Mrs. John Carrington, Mrs. E. M. Doane, Jno. Crawford, C. L. Warren, Mary C. Ware, G. F. Hill, Andrew Howell, R. E. Arnold, Prof. T. A. Robinson, R. R. Patterson, Miss Celia Cox, Dr. Jas. Mathews, D. D., A. H. Bailey, T. C. Judkins, A. J. Lyman, and others.

These names characterize this resort as Presbyterian, and will be a sure guarantee that nothing immoral or contrary to Christian principles will be allowed. The rules posted about the grounds forbid hunting, fishing, boating and bathing on the Christian Sabbath.

The campers here are enjoying the bathing in the warm waters of the Bay immensely, and the season for deer hunting commences on Monday next.

To-day about eighty of the excursionists crossed the bay from Millerton in boats, and were enthusiastic in their praise of the delightful sail. The passage was made in from ten to fifteen minutes. It only now remains for those in charge to provide a regular ferry and hurry up the hotel; the well-known character of those who are handling this property is a sufficient guarantee that everything possible will be done, therefore we are satisfied.

EDWIN S. IRVIN.

LEAVENWORTH, KAN.—Fifty new members were received by the first church, (Dr. W. N. Page, pastor) June 9th, 45 on profession.

RELIGIOUS NEWS.

Rev. P. B. Pitblado D. D., preached in the Brooklyn church, (Rev. Dr. Chapman's) last Sabbath.

Rev. Arthur Crosby of San Rafael is expected home this week.

Rev. T. N. Todd accepts the call of the East Washington church.

New churches have just been dedicated at Adams, Neb., and at Lansing Mich.

Rev. E. P. Whallon was installed over the Fourth church at Indianapolis, June 14.

Rev. W. H. McKiblin pastor of the Walnut Hills church, Cincinnati, was doctored by Wooster University last week.

Rev. Henry Johnston has removed from Big Rapids, Mich., to South Bend, Ind.

There were thirty-six new communicants added to the Bethlehem church, Philadelphia, (Rev. B. L. Agnew, D.D., pastor) last Sabbath; a most encouraging first fruits in the new building.

One hundred and eight persons have joined the Woodland church, Philadelphia, the Rev. S. W. Dana, D. D., pastor, within the last three months, ninety-two of these on confession of faith.

The Rev. Yates Hickey began his work at White Lake, N. Y., June 23d.

Forty-five persons were received lately by church at Primrose, Iowa.

At Beatrice, Neb., in First church, Rev. John N. Mills, pastor, 30 members were received June 2d, 14 on confession.

Mr. L. C. Bell, pastor-elect of Lonaconing church, was received by Baltimore Pres. from Presbytery of Shenango. Arrangements made for his ordination on 25th.

Elysburg, Pa., congregation will lay corner-stone for their new church on 4th of July. The future outlook of this congregation is very flattering.

At an adjourned meeting of Presbytery of Huntingdon held at Altoona, on 11th inst., pastoral relation between Rev. L. Y. Hays and the Westminster church, Mifflintown, Pa., was dissolved, to take effect on the 1st Sabbath of October.

In a late revival in the church of Black Lick, Ohio, 45 made a confession of faith.

Mr. H. H. Stiles was received by Presbytery of Pittsburg, from Presbytery of Alleghany and arrangements made for his installation as pastor of the Forty-third street church, June 25th.

Rev. John Irwin, formerly of North Dakota and Minnesota, died recently of fever at New York.

Westminster church, St. Paul, has wisely called Rev. G. F. McAfee, and is trying hard to get him away from Macalester.

The 16th Presbyterian church was organized at Warrendale, St. Paul, June 12th, under the name of Warrendale Presbyterian church. There were 15 members and three elders.

Rev. J. F. Patterson declined the call to the church in Covington, Ky., and last Sabbath the church unanimously declined his decline, and appointed a committee of ten gentlemen and ladies to proceed at once to Pittsburg and prosecute their call to the uttermost. They are determined to have Mr. Patterson, if possible.—*Herald and Presbyter*.

It was announced in the Monday seculars that "Dr. Arthur T. Pierson, pastor of Bethany church, Philadelphia, had resigned. A congregational meeting will soon be called, at which the resignation will be presented and a request sent to the Presbytery asking that the pastoral relations between the church and Dr. Pierson be dissolved. Dr. Pierson has taken considerable interest lately in missionary work, and it is his intention as soon as his pastoral relations are dissolved to take a trip to the churches' mission stations all over the world. He will not leave the church until October.

The trustees of Knox, at the late commencement conferred the title of D. D. on Rev. S. M. Morton, of Jacksonville, Ill.

Rev. David M. Miller, of East Cone-maugh church, was a resident of Johnstown and lived on Vine street. He was in the flood, and was saved by a railroad man who grabbed him by the coat as he was floating down the river.

Ten years since, the broad Northern end of Dakota, ninety miles in width and 324 miles in length, was represented by four small churches, with two ministers and less than 100 members. To-day this same region contains twenty Presbyterian ministers, 36 churches and more than 1,200 members, with 1,400 children in the Sabbath-schools.

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—Customer (angrily)—Look here, Hafton; what do you mean by sending me this coal bill a second time? Why, man I paid that bill a month ago, and got a receipt for it. Hafton (consulting the books)—Um! Ah! Yes; I see. Well, don't mind that, my dear fellow. You see, my son was graduated from a business college, and this is some of his double entry book-keeping.

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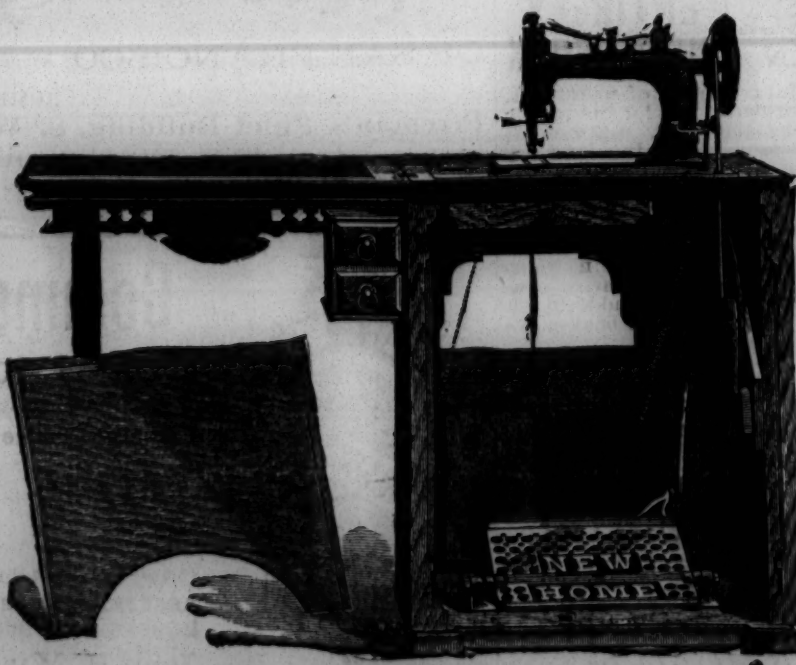
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"And the pews are not comfortable;" that's too bad; the Sabbath is a day of rest, and we go to church for repose. The less work we do during the week the more rest we clamor for on Sunday. "The church is so far away; it's too far to walk, and you detest riding in a street car, and they're always crowded on Sunday." This is indeed distressing; sometimes when I think how much farther away heaven is than the church, and that there are no conveniences on the road of any description, I wonder how some of us are going to get there.

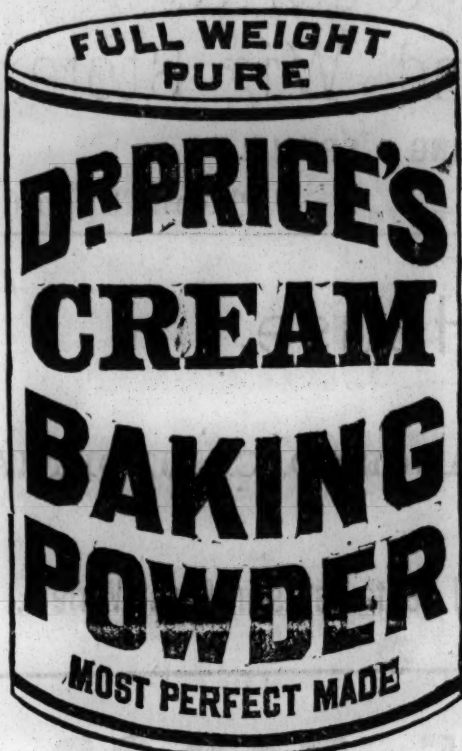
"And the sermon is so long, always." All these things are indeed to be regretted. I would regret them more sincerely, my boy, did I not know that in a few weeks after the frost is out of the ground you will squeeze into a stuffy street car with a hundred other men, breathing incense of whisky, beer and tobacco, and hang on a strap by your eyelids for two miles, then pay fifty cents for the privilege of sitting on a rough plank in the boiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right in your very ears, and come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on them grounds."

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